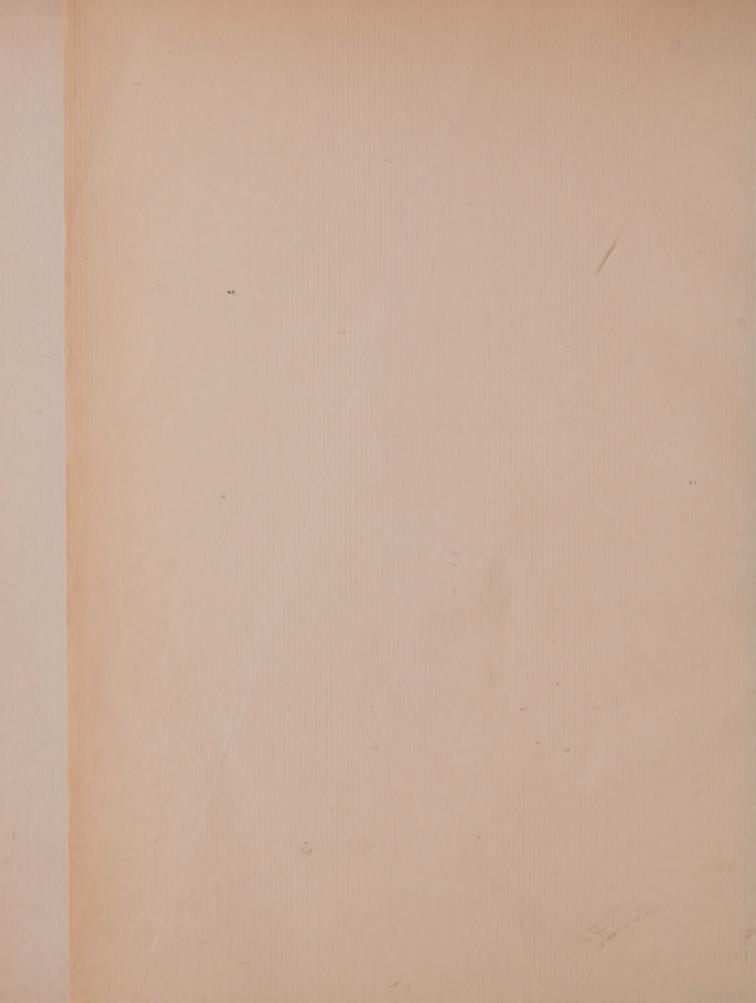
LETTERING



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A SERIES OF 240 PLATES ILLUSTRATING MODES OF WRITING IN WESTERN EUROPE FROM ANTIQUITY TO THE END OF THE 18TH CENTURY

WITH AN INTRODUCTION BY

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FIRST PUBLISHED IN 1929

PRINTED IN GERMANY · COPYRIGHT BY ERNST WASMUTH A.G. BERLIN

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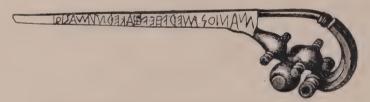
The series of 240 plates contained in this volume are examples of the most important systems of writing and printing in use in Western Europe during a period of two thousand years. It cannot be claimed that they form a complete collection, for the complex conditions which have influenced the development of writing in the course of ages embrace a far wider field than it has been possible to include here. The selection has been limited to what may be regarded as of practical use to the art worker; that is to say, chiefly to elegant calligraphy and to typical and representative examples taken from different periods and localities. Among the number of plates there are doubtless some which will appeal to the palaeographer, but as a general rule his requirements have been neglected for examples which may provide inspiration for the modern designer of lettering.

H.D.

THIS WORK CAN NATURALLY DO LITTLE MORE THAN draw attention to the main stages of the development of writing, but in any case it will be appreciated by and of use to all who are interested in the subject of lettering.

According to recent researches, the Egyptian hieroglyph may be regarded as the precursor of writing in the West. The Semitic inhabitants of the Sinai peninsula, as has been proved by a series of inscriptions found there, developed in about the 16th century B.C. a series of pictures to which they attributed names occurring in their own language, instead of in that of Egypt. These pictures, which had already undergone simplification in style and transformation in the hands of the Egyptians, were not now employed as ideographs but, as signs or characters representing spoken sounds; that is to say, they were employed to signify the value of the sound of the first consonant occurring in the Semitic word represented by the picture. Laying down in this manner a complete series of all the consonants that occurred in their language, and particularly those consonants that were responsible for the formation of words according to its laws, they created in the alphabet the visible medium of expression which thenceforward has been employed in all the languages of civilised Europe. Emanating originally from the south-east corner of the Mediterranean, it spread first of all to the Greeks through the Phoenicians, who were leaders of commerce in their time. From them the Greeks acquired the alphabet and adapted it to their own language. Rejecting certain symbols for which they had no sounds that corresponded to those in the Semitic languages, they made use of other symbols for sounds peculiar to their own. This applies specially to the vowels which were nonexistent in Semitic script. From the Greeks, who succeeded the Phoenicians as the predominating race in the Mediterranean, the knowledge of writing was introduced by degrees into Italy and it seems that the Etruscans were the first to adopt it. From the Etruscans, who for a long time held supremacy in Italian politics and civilisation, writing spread to the rest of the people in the Apennine Peninsula.

Semitic script from the very beginning down to the modern Hebrew and Arabic writing has always been from right to left. The most ancient writing of the Greeks was at first in the same direction and was transmitted in that form to the Etruscans and the other tribes in Italy. But the direction of writing among the Greeks soon changed, passing gradually from the so-called Boustrophedon script, in which each line was written alternately from left to right and from right to left, and eventually becoming a mode of writing from left to right in which sometimes the letters were turned. On Italian soil, with the Etruscans, Umbrians and Oscans, when they did not employ in a later period the more recent Greek or Latin scripts, the writing was from right to left. But the Latins and those nearest to them made the same change as the Greeks by passing through the intermediate stage of the Boustrophedon script to that of writing from left to right. The oldest Latin



The oldest Latin inscription from Praeneste.

inscription on the buckle of Numasius, and another of a more recent date on the vessel of Duenos, are still written from right to left; the inscription on the Lapis Niger from the Forum in Rome (Plate 1) is in the Boustro-phedon script; that is to say, it is written in alternate directions; while, for instance, the votive inscription to Juno Lucina, originating from Norba, is VIII

an example of writing from left to right (Plate 2). At the time when Rome had developed its own literary life, in the days of Livius Andronicus, Naevius and Ennius, writing from left to right was the prevailing system in Rome, Latium and the neighbouring districts, whereas the other ancient inhabitants of Italy, such as the Etruscans, Oscans and Umbrians, continued to write from right to left until they became absorbed by Latin culture. It is but natural that we should possess no actual relics of the earliest periods of Latin handwriting but only epigraphic evidence of its use. There is, however, no doubt that, although handwriting was practically the same in the remotest times as the epigraphic character, a more or less pronounced difference gradually came into being by reason of the varying conditions under which the two were employed. If the epigraphic writing developed towards the elaborate, the written script developed more and more in the direction of simplicity, smoothness and the coalescent nature of the individual characters. But it must be observed that the two kinds of writing have never lost their mutual relationship, for the simple reason that they were in constant contact with one another through numerous intermediate links. Side by side with the stone-cutter's art aiming at the greatest possible dignity there were other inscriptions of an ephemeral character, roughly executed with brush or stylus on the walls and betraying no trace of pomposity. Between these two extremes there are many gradations. In the same way, besides the rough notes on writing tablets, there were also magnificent scripts, which in their fine distinction are equal to the best stone inscriptions. In this case also there are numerous intermediary links between the two extremes. This progress is naturally not confined to the Latin script, but is also to be found among the Oscans. The beautiful votive inscription at Pompeii, which is seen on Plate 4, shows a monumental development of the Oscan script, which is equal to the most beautiful Latin inscription of Imperial times. In the Eugubine Tables (Plate 6) we can also recognise the inclination towards a distinctive form. How great was the need in business life, even in the time of the late Republic, for a rapid method of recording thoughts—indeed, vocal utterance—in writing, is proved by the system of shorthand invented by Cicero's freedman, Marcus Tullius Tiro. The following is an example:

Transcription of the 47th Psalm, V. 1-5 (Latin), in Tironian characters.

But the strangest fact regarding all the writing of the West is that the writing in capitals on the monuments in the 1st century A. D. set a standard which has survived unchanged through all the centuries that have passed since then and which to-day still dominates in an almost unrestricted measure all our building inscriptions, tomb monuments and commercial signs. And, in the most astonishing way, the Latin script has produced a similar standard, with the sole difference that its development dates from nearly 800 years later; for, if we write to-day in Roman characters, or particularly if we print in Roman type, it is in reality the Carolingian (Caroline) minuscule which we employ.

Nevertheless, there is a constant change and continual movement in scripts which it is very fascinating to study. We have made the acquaintance of two diverging tendencies in the development of writing: on the one hand, the

striving after grandeur, and, on the other, the search for facility in execution; but there is a third, namely, the sense of style. This is generally dependent on topographical or racial peculiarities, which give evidence of their existence in important alterations in the modes of writing. After all, a piece of lettering, whether it be executed by the chisel or the graving-tool, the brush or the pen, is in each case the achievment of an individual, and it is quite natural that the personal feeling for form and the individual skill and degree of experience of the writer should be observable in his handiwork and manifest themselves in a more or less effective blending of the pedagogic tradition with all those influences of time and environment which endow it with a personal character. And if we take into consideration the fact that even the conditions under which the individual writes vary in different cases, owing to changing moods, progressive practice, the decline of certain bodily functions in old age and so on, we can readily understand that the field of research in the history of the development of writing is practically unlimited. Nevertheless, it must be admitted that the influence of the individual in the older history of writing is almost untraceable in connection with the transformation of style, for the most important and essential changes cannot be associated with particular names. We know that the Emperor Claudius made an unsuccessful attempt to reform the Roman alphabet by adding three letters to it, but apparently he had no share in the development of the form of the classical Quadrata. The later attempt of Philocalus (Plate 21) to modify the strictly geometrical shape of the capital letters by ornamental curves and the slight curving of straight lines, also failed to have any permanent effect, and it was only in the fancy types of the capitals in the late period of the Caroline minuscule, and those of the Gothic script epoch, that we once more meet with similar attempts (compare Plates 63, 64, 65,

70, 76, 78 and 79) which, naturally, can in no way be regarded as being under the direct influence of the work of Philocalus.

The great changes in style in script are, without exception, anonymous; they are the result of slow development and their originators are lost in the great crowd. Side by side with the Capitalis Quadrata, the form of which at the end of the Republic may be considered as perfect, we already find at an early period a lighter and more fluid form, which developed under the influence of the common script; the writing, that is to say, employed for the ordinary affairs of life, such as we see in the wax tablets of Pompeii and Darcia and the tables of curses of Trau (Plates 8 and 9). In book form, we already find a mode of writing called Rustica in the papyrus of Carmen de bello Actiaco at Pompeii and we find another similar to it used in epigraphic form, in the Monumentum Ancyranum (Plates 11 and 22). For a long time it is used equally with the Quadrata, and the most beautiful of the magnificent ancient manuscripts still preserved—namely, the texts of Virgil dating from antiquity—are written partly in Quadrata and partly in Rustica (Plates 19, 20, 27, 28, 29 and 32). The Capitalis Quadrata and Rustica are both, from the point of view of style, products of Greek aestheticism, which at that time permeated Roman life.

But in the same way that from the end of the first century the Roman arch appeared more and more frequently in the architecture of the Romans under Eastern influences, and eventually supplanted the architrave as the dome supplanted the pointed roof, and the barrel-vault the gable, so also the principle of rounding off gradually established itself in the art of writing. In the epitomes of Livy (Plate 18), written as early as the 3^{rd} century in Egypt, we find in the angular letters attempts at rounding off (m, n), and in the rounded letters, forms taken from the common script (p,q,b). These

are indications of a new round hand which we are accustomed to call uncial writing (Plates 24 and 25); and, ill-adapted as round-hand is to epigraphic purposes—at least in stone—inscriptions dating from a comparatively early period have been found in Africa executed in this novel character. In books uncial writing soon gained the upper hand, and nearly all the old Christian literature has come down to us in uncial manuscripts (Plates 26, 33 and 38). It is not too much to say that the uncial is the script of ancient Christianity in the West.

Side by side with the constant development of this elegant calligraphy in the common script employed in the affairs of daily life, cursive elements find their way in an increasing measure into the uncial script. The two-line principle, shared by the uncial script with the two capital scripts, was increasingly disregarded. Not only were the upper and lower parts of certain letters (d, h, l, f, p, q) emphasised quite boldly beyond the size of the other letters, but they were also given club-shaped additions or extensions, which made them conspicuously prominent. Thus the earlier solid appearance of a page or column was variegated by division more or less into separate lines. The result of the transformation of uncial script is known as semi-uncial (Plates 35 and 38).

But meanwhile, under the disturbing influence of the migration of the nations, the Roman empire had crumbled; especially in the West of the old Imperium, such as in Gaul, Spain, England and Ireland. New political and cultural conditions had arisen which were no longer under the sole dominant influence of Rome and Italy. It is not astonishing, therefore, that new writing systems began to appear in these countries and that, even in places where Latin script had been used, writing began to differ more and more from the parent stock, namely, the semi-uncial. Thus in the British

Isles a peculiar kind of writing developed that totally differed from existing types. This was known by the name of Ogham, a small example of which we reproduce. In the Ogham script the phonetic values of the Celtical phabet



Inscription in two languages (Latin and Celtic), found during the demolition of the a church at Trallong.

are represented by dots and by vertical, pendant and crossing lines connected by a base line. As, for instance, in the sepulchral inscription shown in the figure on this page, it is often found in combination with Latin inscriptions relating to the same subject.

Ulfilas, Bishop of the Goths in 350 A.D., created for their language, based on the Greek alphabet, an independent mode of expression by adding five Latin and two Runic characters, on the form of which apparently the uncial characters had a direct influence (Plate 31).

The Runic script extended across Germanic Northern Europe and its early beginnings for ecclesiastical purposes possibly date back to much earlier times (vide Tacitus)—the oldest monuments still preserved go back only as far as the 5th century B. C. Its alphabet can be mainly explained as a transformation of the Latin alphabet produced by the art of the wood carver. It is preserved chiefly on monuments (Runic stones). The illustration on Plate 98 shows one of the few later manuscripts in Runic characters.

Among the so-called national writings which, have developed from the Roman semi-uncial, we can distinguish the Visigothic (Spain), the Irish-Anglo-Saxon (Ireland and England), the Merovingian (France) and the old-XIV

Italian (Italy)—the designation of the latter as Langobardian is incorrect. But as manuscripts were taken from place to place and the monkish scribes were frequently wandering about (we need only think of the many Irish and Anglo-Saxon monks who founded monasteries and scriptoriums in France, Germany, Switzerland and Italy) and carried their own modes of writing far and wide, the various styles are so interwoven that a clear demarcation is often impossible. This constant intermingling is probably the explanation of the fact that when the Roman Imperium was, so to say, revived in the Empire of the Franks under Charlemagne, the need of a uniform system of writing was so strongly felt that within a short space of time the script which we are accustomed to call the Carolingian or Caroline minuscule extended over the entire territory belonging to the Empire of the Franks—indeed, even to Ireland and England which were not included in it, although not to the same exclusive extent as elsewhere. The question as to where the new writing had its birth has not yet been settled. The fact that it was in France itself that most of the ancient manuscripts, dating from the 8th century and written in this script, have been preserved, is by no means convincing evidence that the writing had its origin there. However uniform the new script in the whole district where it was employed may be, it invariably shows peculiarities and from the application of the use of abbreviations and bars, from the more or less strong admixture of isolated forms of the characters, and chiefly from the pecularity of the illuminations and initials, the parent home of the manuscript can be identified, even in cases where the writer fails to betray his name by attaching his signature to it.

The most beautiful examples of this reformed script with which at the same time a certain renaissance of the principal systems hitherto in use (Capitalis

Quadrata, Capitalis Rustica, Uncial and Semi-Uncial) was connected, have been handed down to us from the Scriptorium of the Monastery of St. Martin at Tours, where the semi-uncial was especially developed under the influence of Irish examples. Plates 48 and 53 present an idea of the composition of a magnificent Gospel written at Tours, the characteristic semiuncial of which may be seen in Plate 50.

A peculiar form of writing, differing from the Caroline minuscule, was developed in Southern Italy, in the so-called Beneventine script. It is a transformation of the old Italian book-cursive, which is developed in round-hand characters. The Monastery of Monte Cassino is known to have been the main scriptorium in which it was produced, but it was spread over the whole of Southern Italy and was also transplanted across the Adriatic to Dalmatia (Plate 67).

But, naturally, the Caroline minuscule also was subject to the influences of time, and we observe that by the end of the 11th century another change in its character was in progress. The general alteration in the feeling for style, which made its appearance first in architecture, sculpture and painting, also took hold of writing, as was shown by the Roman curved arch yielding in its turn to the broken line. This movement had firmly established itself by the end of the 12th century, but its completion and variation in detail continued for a long time afterwards.

As is well known, in the 14th century paper came more and more into use as an economical substitute for parchment, and consequently literary production considerably increased. The manuscripts of this period available for study—manuscripts written in script which is hurried and cursive compared with the elegant finished calligraphy employed hitherto—are more numerous, and we can follow the writing in all its intermediate stages,

from the most hastily written rough drafts to the most elegant and splendid scripts. It is interesting to notice in the writing of ordinary daily life how new modes suddenly appear, how they gradually spread and become popular, how they finally assume a certain style and begin to exist as a special kind—a new system of writing. Thus we find on Italian soil the Gothic-Roman of the early humanists, the Florentine Bastarda and the North-Italian Rotunda. Hybrid scripts have also developed in France and Germany from the ordinary business writing, while, on the other hand, in contradistinction to the recurring development of writing in Italy, going back more or less to the principle of rounding off, another principle finds a very methodical expansion in the so-called Textura, the paragon-type, employed in Holland, and specially in the writing used for Missals.

But, in their aversion from the Gothic script, the humanists in Italy soon went farther by declining to employ the modified forms of the Gothic-Roman and the Rotunda, the latter being, by the way, undoubtedly one of the most beautiful modes of writing. They reverted to the Caroline minuscule, which, in their copies of classical writers brought to light again from the French, Swiss, German and Italian monasteries, they knew how to imitate with such remarkable fidelity that it is frequently the quality of the parchment, the style of the illuminated initials or the orthographic peculiarities occurring in the text, that alone enable us to avoid assigning a wrong date to them.

The numerous modes of writing which were employed in about the middle of the 15th century soon found counterparts in the new art of printing. The peculiarly Gothic type used by Gutenberg when he made his first attempt, was soon followed by the Rotunda, the Gothic-Roman, the Textura, the Bastard script, that of Schwabach, and the Roman. The

examples of printing of the 15th century (Plates 121—156) show the multitudinous variety, although they comprise merely a very limited selection from the numerous examples then in use. Towards the end of the century an endeavour to restrict this profusion of type became noticable, but, nevertheless, time produced a very important new kind of type.

At the end of the 15th century there developed from the humanistic minuscule, by inclining the letters towards one another and thus facilitating their connection, a new cursive type which the Venetian printer Aldus Manutius in 1501, was the first to introduce into book-printing. From it developed the modern modes of writing distributed all over the world, but it has a rival both in printing and in handwriting in the Gothic or black-letter type, which originated at Nuremberg with the assistance of Dürer. The paragon-type in Holland, partly intermixed with forms and elements of the German black-letter type, has been employed for ecclesiastical books. It had neither thick letters nor a compact form, and it was used in popular literature down to the beginning of the last century; in handwriting, however, as well as in the printing of scientific literature, it has had to give way since the middle of the 16th century to Roman type. The influence of Erasmus of Rotterdam, whose writings had been printed in Roman type and chiefly in the Roman cursive type introduced by Aldus, which were exceedingly popular in Holland, contributed to this change. The predominating position occupied by classical philology for the time being in Holland, played its part in gradually separating Holland, so far as the employment of Roman type in writing and printing was concerned, from her original association with Germany in the employment of the black-letter type. Those European countries that have adopted the Latin script, after having first used both Gothic and Roman modes in XVIII

writing and printing, have gradually come to adopt the Latin script alone; whereas in countries speaking the Latin tongue Gothic writing is still in use as a fancy script.



DESCRIPTIONS OF THE PLATES



- 1 Lapis Niger from the Forum, Rome. Oldest Roman stone inscription, 5th century B. C. (From: Corpus Inscriptionum Latinarum I, 2, 1st ed., 2, p. 368.)
- Above: Votive inscription to Juno Lucina at Norba. 4th century B. C. (From: Diehl, Inscriptiones Latinae, 1912, Plate 3 c.)
 Below: Senatus Consultum de Bacchanalibus, 186 B. C. (From: Diehl, Inscriptiones Latinae, 1912, Plate 5.)
- Umbrian inscription, 3rd century B.C. Eugubine bronze tablet 5a. (From: M. Breal, Les Tables Eugubines, 1875.)
- 4 Etruscan inscription on a sarcophagus of the 3rd century B.C. Berlin, State Museum, Antique sculptures No. 1263. (From a photograph published by the Museum.)
- 5 Sarcophagus of Cornelius Lucius Scipio Barbatus, 298 B. C. (From: Diehl, Inscriptiones Latinae, 1912, Plate 4.)
- 6 Oscan votive inscription from Pompeii of 2nd century B. C. (From: Zvetaieff, Sylloge Inscript. Oscarum, 1888, Plate XI.)
- 7 Carmen de Bello Actiaco. Papyrus from Pompeii. (From: Monacci, Facsimili di Antichi Manoscritti, 1881—92, Plate 76.)
- 8 Wax tablets from Pompeii, 53 and 54 A.D. (From: Monacci, Facsimili di Antichi Manoscritti, 1881—92, Plate 77.)
- 9 Above: Contract of sale of a female slave, 129 A.D. Diptych from Dacia. (From: Monacci, Facsimili di Antichi Manoscritti, 1881—92, Plate 77.) Below: Lead tablet (curses) of Trau in Dalmatia. 6th century A.D. (From: Monacci, Facsimili di Antichi Manoscritti, 1881—92, Plate 80.)
- 10 Tombstone of a man who fell fighting under Varus. 1st century A. D. (From a photograph published by the Bonn Museum.)
- 11 A portion of the Monumentum Ancyranum. 1st century A. D. (From a photograph by Professor Dr. Martin Schade, Constantinople. State Library, Berlin: Ph. 6941/23.)
- Portion of a bronze tablet from Gabii, 140 A. D., in the Louvre, Paris. (From a photograph.)
- 13 Above: Tombstone in the Cologne Museum. 1st century A. D., Brambach, No. 337. (From a photograph.)
 Below: Tombstone in the Cologne Museum. 1st century A. D., Brambach, No. 338. (From a photograph.)

- 14 Tombstone in the Cologne Museum. 1st century A. D. (From a photograph.)
- 15 Tombstone of a Greek flute player in the Cologne Museum. (From a photograph.)
- 16 Tombstone of Ocellio in the Cologne Museum. (From a photograph.)
- 17 Family tombstone in Dalmatia. (From a photograph.)
- 18 Epitomes of Livy. Papyrus, 3rd century. (From: The New Palaeographical Society. First Series. Vol. 1, p. 53.)
- 19 Virgil: Georgics. Portion of a fine MS. of the 4th century. Berlin, MS. Lat. in fol. 10, No. 416, fol. 2 recto (reduced).
- 20 Virgil: Georgics. Part of Plate 19 (original size).
- Above: Latin inscription on a tomb, A. D. 564/65. (From: Diehl, Inscriptiones Latinae, 1902, Plate 37 a.)

 Below: Carmen Damasi Papae (died 384). Monumental writing by Furius Dionysius Philocalus. (From: Diehl, Inscriptiones Latinae, 1902, Plate 36 a.)
- 22 Tabula Alimentaria Ligurum Baebianorum, A. D. 101. Engraved copper tablet. (From: Diehl, Inscriptiones Latinae, 1902, Plate 27.)
- 23 Christian tombstone in the Cologne Museum. (From a photograph.)
- 24 Epitaph in uncial script from Makter in Tunisia. 4th century. (From: The New Palaeographical Society. Second Series. Plate 49.)
- Inscription on the base of a statue of Pomponianus, the grammarian, found on the Forum at Timgad. Uncial script on marble, 4th century. (From: Cagnat, Cours d'Epigraphie Latine, 4th Edition, Plate XV, 4.)
- 26 Itala fragments at Quedlinburg. Uncial script, 4th century. Berlin, MS. Theol. Lat. in folio, No. 485.
- 27 Virgil: Aeneid. Sangallensis 1394. 4th century. (From: Chatelain, Paléographie des Classiques Latins, Part 1, Plate LXII, reduced.
- 28 Virgil: Aeneid. Vaticanus 3225, 4th century. (From: Fragmenta et Picturae Vergiliana Codicis Vaticani 3225, Rome, 1899, fol. 26 verso.
- Virgil: Aeneid. Vaticanus Palatinus 1631. 5th century From: Chatelain, Paléographie des Classiques Latins, Part. 1, Plate LXIV.)
- 30 Christian tomb inscription in the Provincial Museum at Bonn. (From a photograph published by the Museum.)

- 31 Gothic translation of the Gospels by Ulfilas. Codex Argenteus Upsaliensis. 6th century. (From: Cod. Arg. Ups. jussu Senatus Universitatis phototypice editus, fol. 66 verso 106.)
- 32 Virgil: Aeneid. Laurentianus XXXIX 1. 5th century. (From: Chatelain, Paléographie des Classiques Latins, Part. 1, Plate LXVI a.)
- 33 Fragments from the Prophets (Ezekiel), from the archives of the Benedictine Monastery of St. Paul in Carinthia. 5th century. (From: Lehmann, The Constance-Weingarten Fragments of the Prophets reproduced in phototype, 1912, page 70.)
- 34 Fragment from Ambrosius' Commentary on S. Luke's Gospel. West Gothic writing of the 9th century A.D. Berlin, MS. Lat. in folio, No. 327, Page 6.
- 35 Concilia Minora Galliae. Semi-uncial. 7th and 8th centuries A.D. Berlin, MS. Phill. 1745, fol. 111 verso (lower half).
- 36 From the so-called Salaberga Psalter. Irish script of the 8th century A.D. Berlin, Ham. 553. Extracts from folios 41 recto and 39 recto.
- 37 Collection of Synods (especially Gallic) and Papal letters. Manuscript from Rheims. 8th century. Berlin, MS. Phill. 1743, 127 verso, except the last four lines.
- 38 Missale Gallicanum. Vatic. Pal. Lat. 493. Written about 770 A.D. (From a photograph.)
- 39 The Epistles of S. Paul in Latin. Anglo-Saxon script said to have been written by Bishop Ludger at Werder-on-the-Ruhr in the 8th century. Berlin, MS. Theol. Lat. in folio 366, fol. 69 recto.
- 40 Orationes in Vigilia ad Ascensionem Domini. Anglo-Saxon script of the 8th century. (From: The New Palaeographical Society. First Series, V. 1, Plate 183b.)
- 41 Praedicationes. French MS. of the 8th and 9th centuries. Berlin, MS. Phill. 1716, fol. 25 verso.
- 42 Anonymi Excerpta Chronicorum. Verona. 8th and 9th centuries. Berlin, MS. Phill. 1885, fol. 47 verso.
- 43 Glosses in old High-German. Reichenau fragments, 9th century. Berlin, MS. Lat. in quarto, No. 676, fol. 131 recto.
- 44 Otfried von Weissenburg: Evangelienbuch (The Gospels). 9th century. Berlin, MS. Germ. in quarto, No. 504, fol. 8 recto, lower part.

- 45 Chronicle of Hieronymus, in the edition of Idatius, written at Treves. 9th century. Berlin, MS. Phill. 1829, fol. 4 verso.
- 46 Commodianus, Instructiones; from Angers. 9th century. Berlin, MS. Phill. 1825, fol. 30 recto.
- 47 Sacramentarium Romanum, 9th century. Berlin, MS. Phill. 1667, fol. 101 verso.
- 48 Gospels (Latin): from Prüm; written at Tours. 9th century. Berlin, MS. Lat. Theol. in folio, No. 753, fol. 5 verso.
- 49 The same: fol. 13 verso.
- 50 The same: fol. 24 recto.
- 51 The same: fol. 28 recto.
- 52 The same: fol. 80 verso.
- 53 The same: fol. 222 recto.
- 54 Excerpta ex Sermonibus Sancti Augustini. MS. from Salzburg. 9th century. Berlin, MS. Ham. 53, fol. 24 verso.
- 55 Fragments of the Gospels written in England. Hereford Cathedral Library. 9th century. (From: The New Palaeographical Society. First Series. Vol. 1, Plate 233 b.)
- 56 Psalterium Graeco-Latinum; written in Italy in the 9th century. Berlin, MS. Hamilt. 552, fol. 8 verso.
- 57 Psalter from Werden. 11th century. Berlin, MS. Theol. Lat. in folio, No. 358, fol. 87 recto.
- 58 Paulus Diaconus: Historia Langobardorum. French MS. of the 10th century. Berlin, MS. Phill. 1886, fol. 49 recto.
- 59 Passional from Treves. 11th century. Berlin, MS. Phill. 1874, fol. 46 recto.
- 60 King Alfred's Anglo-Saxon translation of Orosius. 10th century. (From: The New Palaeographical Society, First Series, Vol. 1, Plate 187 b.)
- 61 Benedictional of Saint Aethelwold; written in England. 10th century. (From: The Benedictional of Saint Aethelwold, reproduced in facsimile from the MS. in the library of the Duke of Devonshire, 1912, fol. 119 recto.)
- Walafrid Strabo: Vita S. Galli. MS. from Bobbio. 10th century. (From: Cipolla, Codici Bobbiesi, Vol. 1 (1907), Plate LXIX.)

- 63 Theological Codex of the 12th century from St. Peter's, Erfurt. Berlin, MS. Theol. Lat. in quarto, No. 319, fol. 93 verso. (Petrus Damianus: De Caritate Clericorum.)
- 64 Theological Codex of the 12th century from St. Peter's, Erfurt. Berlin, MS. Theol. Lat. in quarto, No. 319, fol. 8 verso. (Anselmus: Cur Deus Homo; beginning of the text.)
- 65 Theological Codex of the 12th century from St. Peter's, Erfurt. Berlin, MS. Theol. Lat. in quarto, No. 319, fol. 6 verso. (Anselmus: Cur Deus Homo; preface.)
- 66 Tropi in Diversis Festivitatibus Canendi; written in 1024 A.D.: from Minden. Berlin, MS. Theol. Lat. in quarto, No. 11, fol. 71 recto.
- 67 Gospels (Latin): from Zara. Beneventine script of the 12th century. Berlin, MS. Theol. Lat. in quarto, No. 278, ff. 111 verso and 112 recto.
- 68 A law made by the Witan. Anglo-Saxon about 1050 A. D. (From: The New Palaeographical Society, Facsimiles, First Series, Vol. 1 [1903—12], Plate 234.)
- 69 Sacramentary; written in Italy. 11th and 12th centuries. Berlin, MS. Ham. 441, fol. 124 verso.
- 70 Gregory the Great: Moralia de Job. From Weissenau. 12th century. Berlin, MS. Lat. in quarto, No. 761, Vol. 1, fol. 29 recto.
- 71 Terence: Comoediae; written in England. 12th century. Oxford, Bodleian, Auct. F. 2.13. (From: The New Palaeographical Society, First Series, Vol. II, Plate 63.)
- 72 Psalterium Gallicanum Glossatum: from Coupar-Angus, Scotland. Irish script of the 12th century. (From: Bannister, Pagine scelte di due codici appartenuti alla Badia di S. Maria di Coupar-Angus in Scozia. Rome, 1910, plates 2 and 3.
- 73 Prosper Aquitanus: De Vita Contemplativa. Magdeburg, 12th century. Berlin, MS. Theol. Lat. in quarto, No. 60, ff. 44 verso and 45 recto.
- 74 Passiones Sanctorum, written at Doberan-Pelplin. 13th century. Berlin, MS. Theol. Lat. in folio, No. 482, fol. 70 recto.
- 75 Petrus Comestor: Sermones. From Maria Laach. 12th century. Berlin, MS. Theol. Lat. in folio, No. 272, fol. 62 verso.
- 76 Berengaudus in Apocalysim; written at Rochester or Canterbury in the 12th century. Berlin, MS. Theol. Lat. in folio, No. 224, fol. 4 recto.

- 77 Wolfram von Eschenbach: Parzival. Fragment. 13th century. Berlin, MS. Germ. in folio, No. 923, 40, fol. 2 recto.
- 78 Lectionary. 12th century. A single leaf in the State Art Library, Berlin.
- 79 Sacramentary. Southern Germany, 12th century. A single leaf in the State Art Library, Berlin.
- 80 Marienleben (Life of Mary) by the priest Wernher; written in Southern Germany about 1200 A. D. Berlin, MS. Germ. in octavo, No. 109, ff. 49 verso and 50 recto.
- 81 Bible in Gothic pearl-script; written in France. 13th century. Berlin, MS. Lat. in octavo, No. 227, ff. 135 verso and 136 recto.
- 82 Psalter, written for Mechthild, Countess of Ascharien, Princess of Anhalt, who died in 1266. Berlin, MS. Theol. Lat. in quarto, No. 31, fol. 71 recto.
- 83 Ur äldre Vestgötalagens Mölnabalker; written about 1280 A.D. (From: Hildebrandt, Börtzell and Wieselgren, Svenska Skriftprof., Part 1 [1894], Plate XIX, N. 30.)
- 84 Saxon World Chronicle, recension B. to the year 1229. 13th century. Berlin, MS. Germ. in folio, No. 129, fol. 113 verso.
- 85 Register of Reading Abbey. 13th century. British Mus. Harleian MS. 1705, fol. 47 recto. (From: The New Palaeographical Society, First Series, Vol. 2, Plate 87.)
- 86 Proverbia que dicuntur super Naturam Feminarum. Italian MS. of the 13th century. Berlin, MS. Ham. 390, fol. 103 verso.
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- 91 Wolfram von Eschenbach: Parzival. From a MS. of the 14th century. Berlin, MS. Germ. in folio, No. 923, 37, fol. 2 verso.
- 92 Wolfram von Eschenbach: Parzival. From a MS. of the 14th century. Berlin, MS. Germ. in folio, No. 923, 41, fol. 2 recto.

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- 93 Nibelungenlied. (Song of the Nibelungs.) MS. of the 14th century. Berlin, MS. Germ. in folio, No. 474, fol. 18 verso.
- 94 Livre des loanges Saint Jehan l'Evangeliste. 15th century. Berlin, MS. Ham. 405, fol. 36 verso.
- 95 Canon of Conrad of Rennenberg. Cologne. Cathedral Library 149, fol. 52 recto. (From a photograph published by the Art Section of the Rhenish Museum.
- 96 Ars Notaria by John de Bononia and Dominicus Dominici. Berlin, MS. Phill, 1770, fol. 32 recto.
- 97 English Chronicles (in Latin). 14th century. Berlin, MS. Phill. 1904, ff. 38 verso and 39 recto.
- 98 Codex Runicus Arnamag. No. 28, octavo. 14th century. (From: Arnamagnaeanske Haandskrifter i fotolitografiska Aftryk. B. 3. [1877], fol. 48 recto.
- 99 Ur Codex Bureanus. Swedish. 14th century. (From: Hildebrandt, Börtzell and Wieselgren, Svenska Skriftprob. Part 1, Plate XX, No. 31.)
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- 101 Bernhardus Claraev: Sermones Aestivales. Written at Gaesdonk. 15th century. Berlin, MS. Theol. Lat. in folio, No. 246, fol. 49.
- 102 Ghetijdenboek. Dutch. 15th century. Berlin, MS. Germ. in octavo, No. 588, ff. 32. verso and 33 recto.
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- 118 Chiselled slab of sandstone in the Predigerkirche at Erfurt, 1456. (From: Weimar, Monumentalschriften, 1898, Plate 29.)
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- 120 Missal, Italy, end of the 15th century. Round-hand (Rotunda).
- 121 [Mainz: P. Schöffer, type of the 42-line Bible]. Donatus: De Octo Partibus Orationis. 35-line. Berlin, Inc. 1548, 8.
- 122 [Mainz: Joh. Gutenberg?, type of the 36-line Bible]. The first page of the bull of Calixtus III. 1456. Berlin, Inc. 1512, 20.
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- 124 Mainz: Fust and Schöffer. Psalter, 1457. Berlin, Inc. 1513.

- 125 Two pages of the earliest Italian printing: Passio Christi, of the year 1462 A.D. (?). (From: Haebler, The Italian Fragments of the Passion, 1927.)
- 126 Bamberg, A. Pfister. Boners Edelstein. 1462. Berlin, Inc. 332.
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- 133 Strasbourg, Georg Husner. Joh. Herolt: Liber de Eruditione Christi Fidelium, undated, about 1475 A.D. Berlin, Inc. 2203, 6.
- 134 Venice, Nicolaus Jenson. Fabius Quintilianus: De Institutione Rhetorica. 1471. Berlin, Inc. 3655.
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- 138 Strasbourg, the R printer (A. Rusch). Donatus: Commentarius in Terentii Comoedias. About 1470. Berlin, Inc. 2117.

- 139 Augsburg, Monastery of S. Ulrich and S. Afra. Antonius Rampigollis: Die deutsch guldin Bibel nach Ordnung des ABC. About 1475. (From: F. Lippmann and R. Dohme: Printing from the 15th to the 18th century, Plate 84.)
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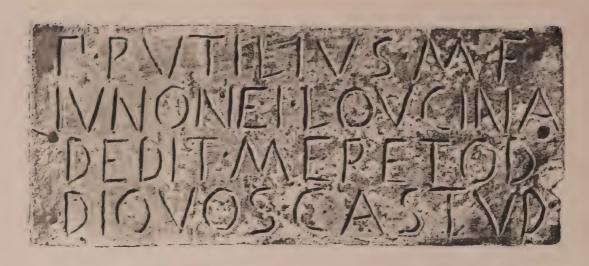
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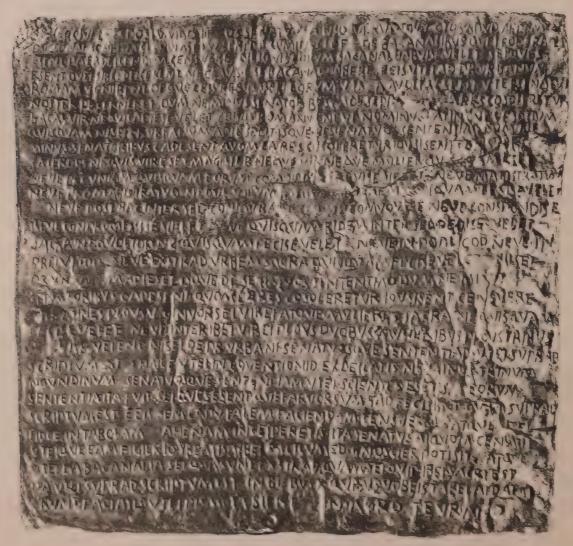
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THE PLATES



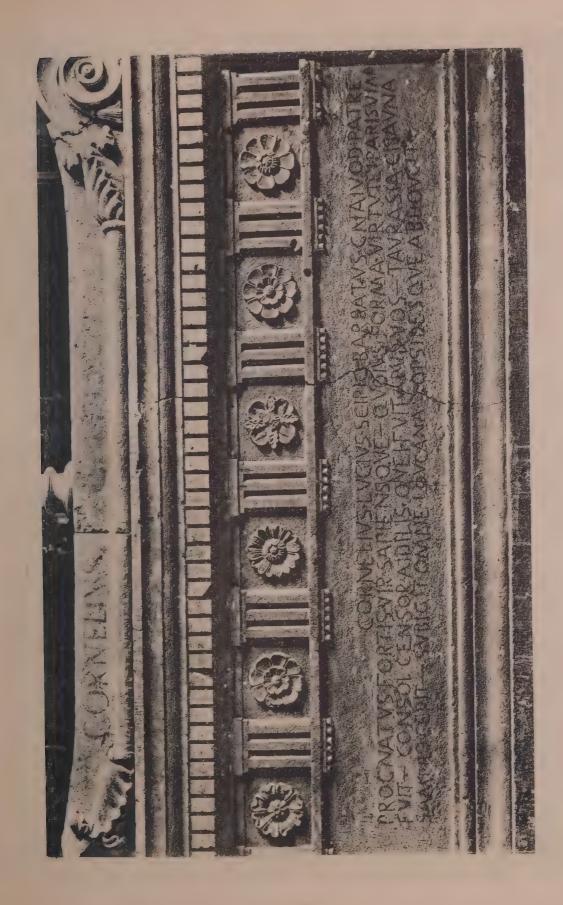






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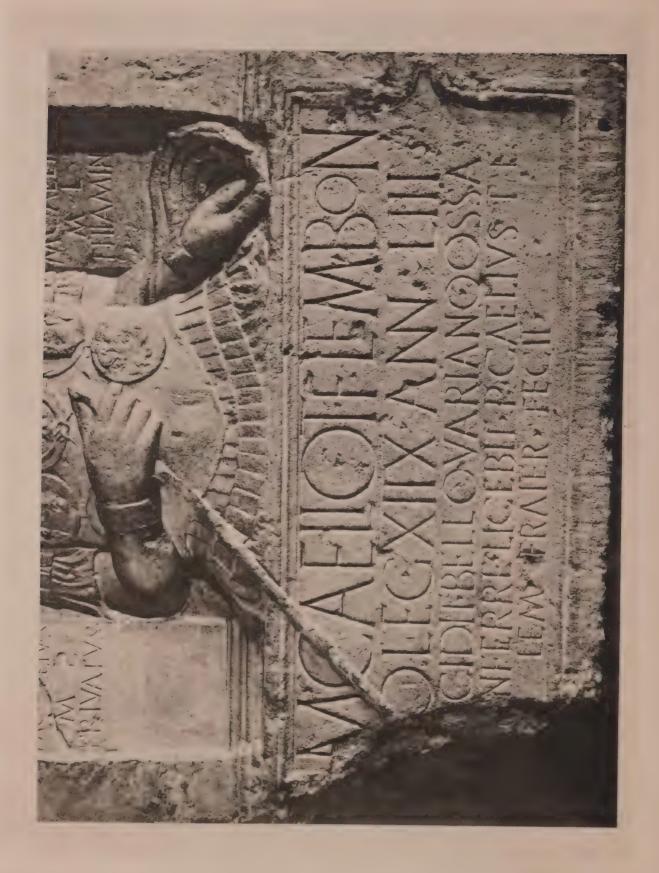


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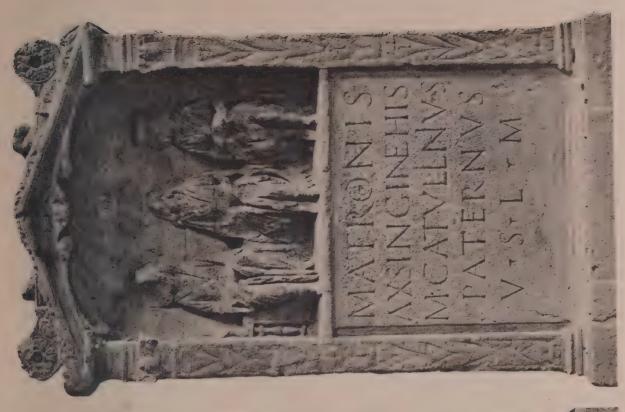
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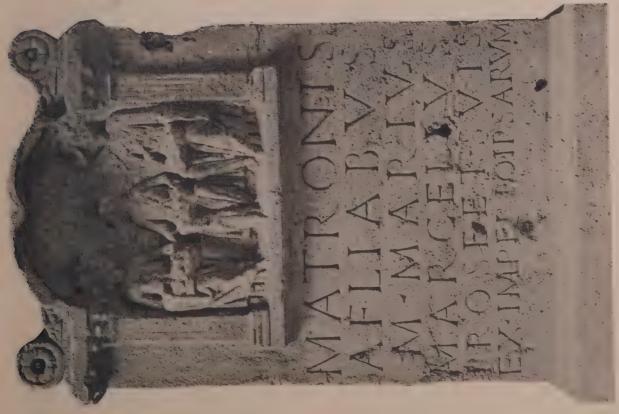
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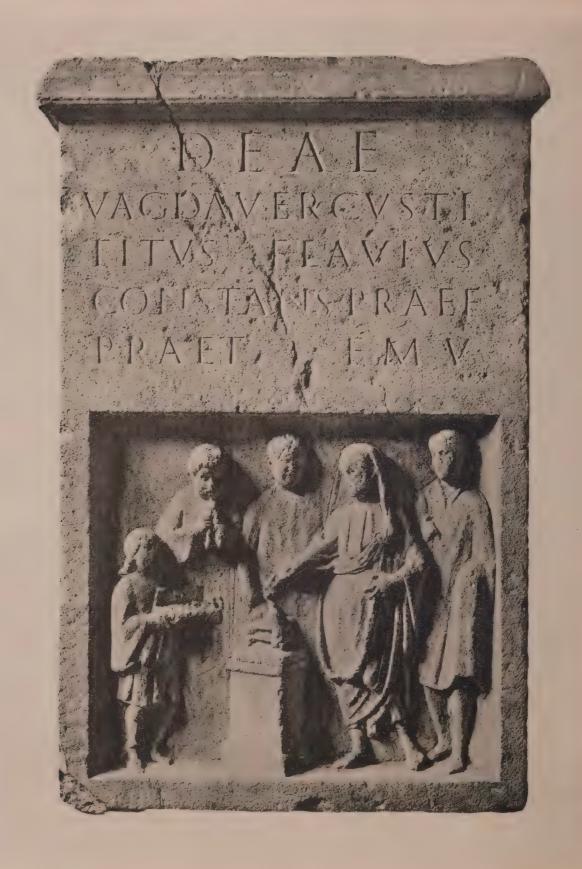


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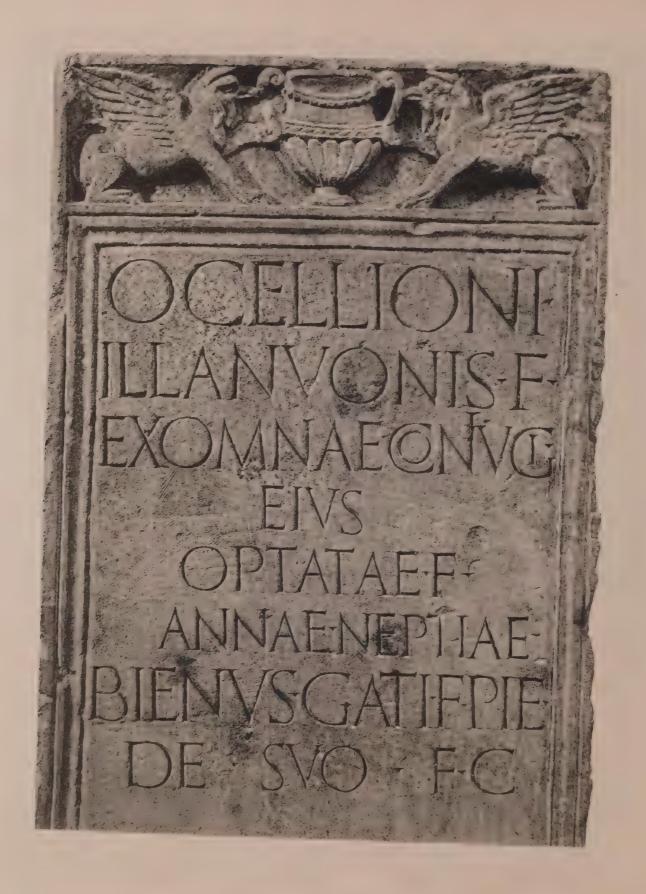
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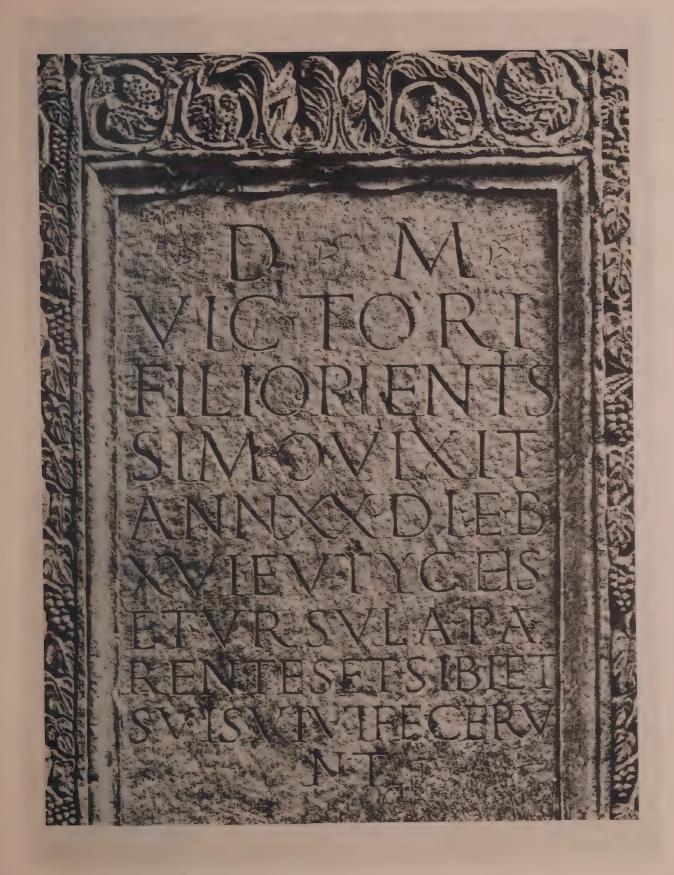












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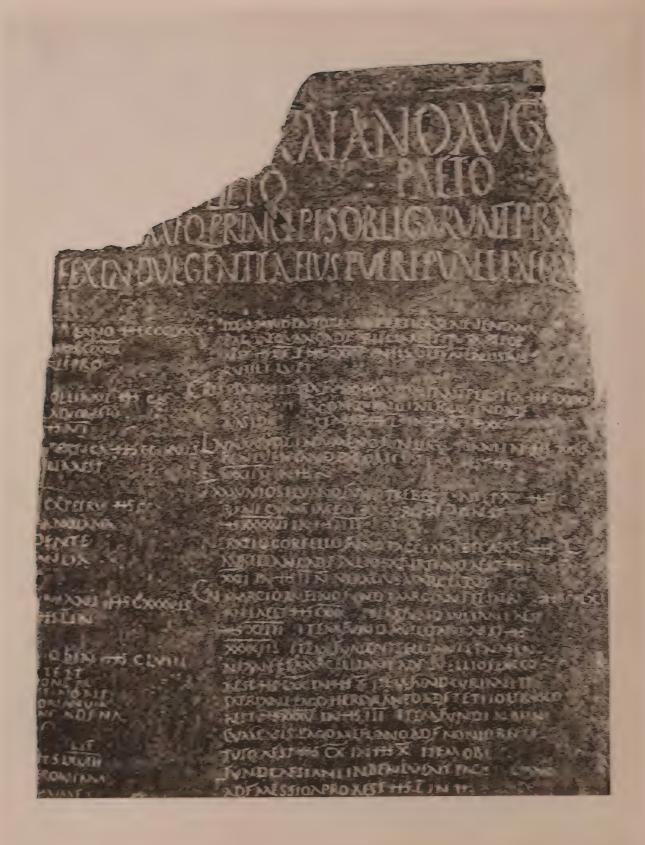
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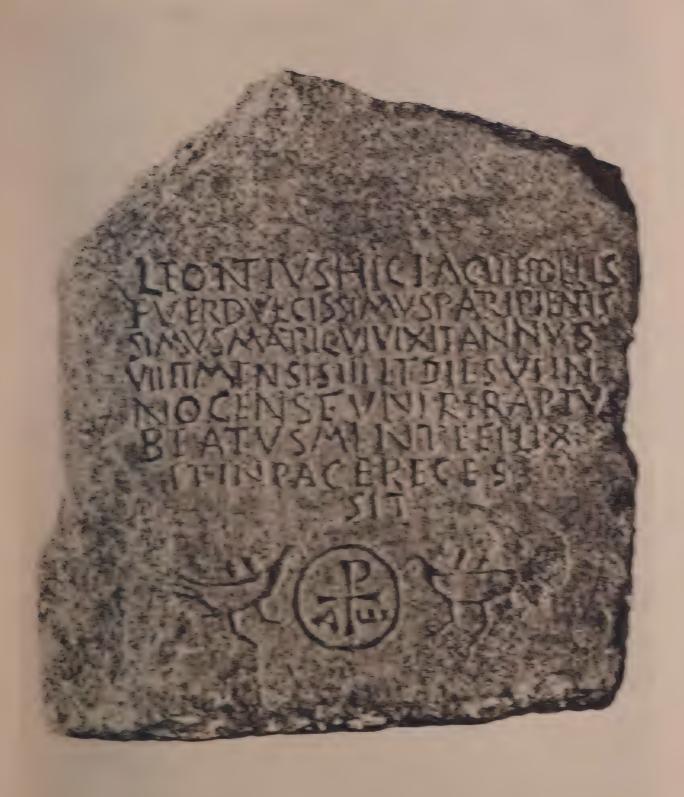
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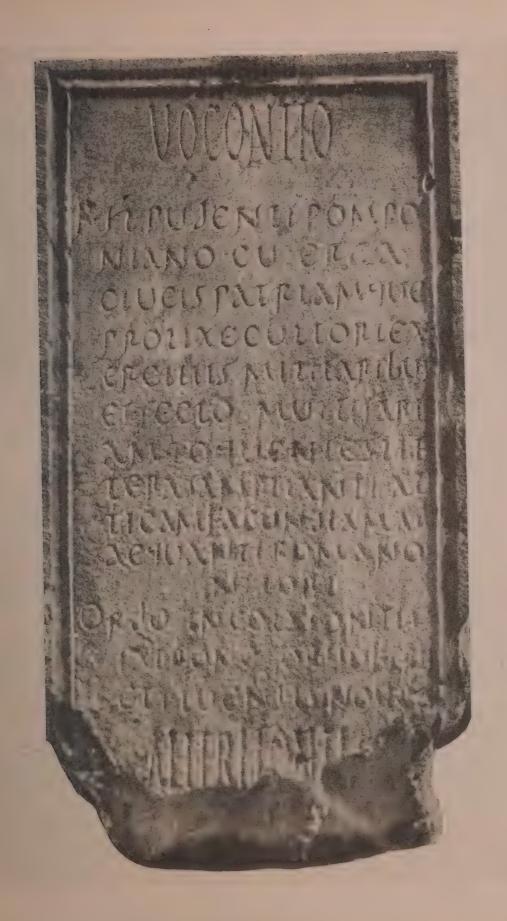
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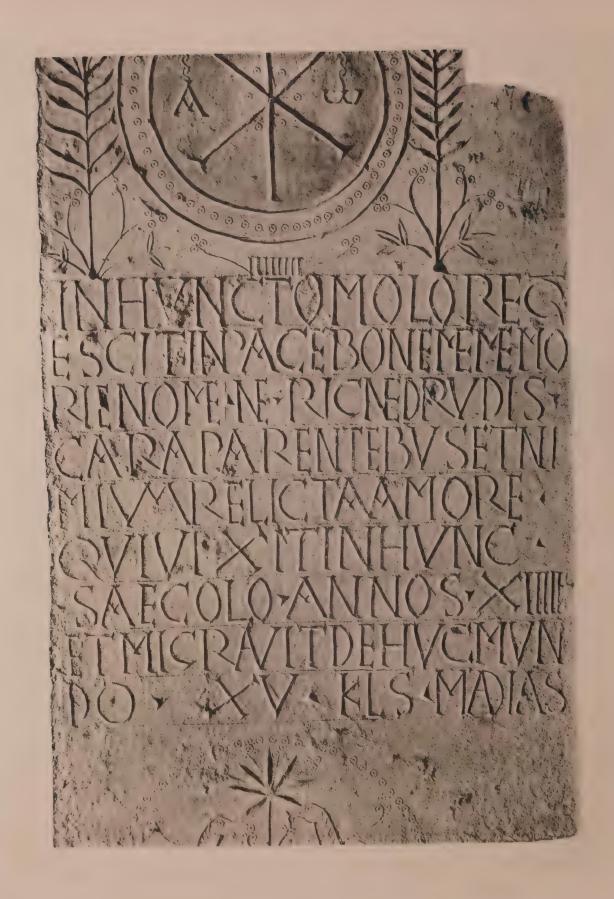
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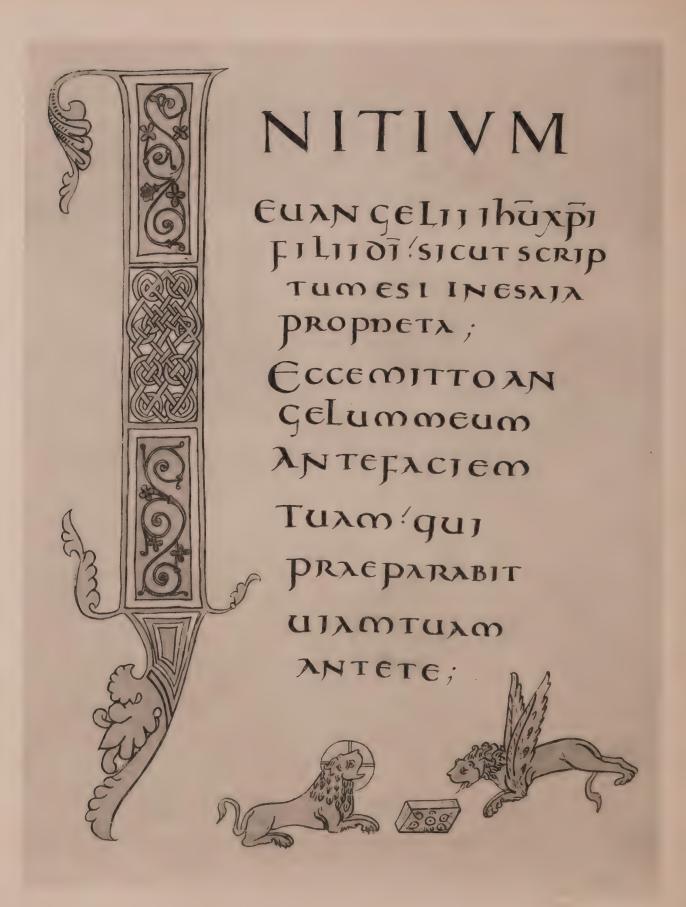
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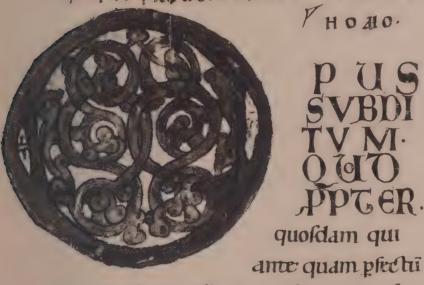
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ener curri, qui prius qua admetas uemar defien. Hme ë qu'de repbis uernas dien, ne bis qui paider futhmenta. Hine electis fins ucritas dient. Vos estis q pmanfifts meri unemprationib meis. Hine tofeph q umer fis usq. adfinë ushus pseuerasse deserbuur: folus talarë tumca babuiste phibet. Ham quidë ta Livis tunicalnifi acho confummata. Quafi emm pren-ित Tunica Table corports opti. eu bona acho ante di oculos usq adum nos urminu wan. Hine e qa'y movien cauda bothe maltari offerri peipif ut uideli cer omne bonii qu'inapimus, en pièueram fine co pleam. Bene d'appa cunchs dieb; agenda s. ur cum la bono copra cunche math pugnando repellit ipla bom ulctoria constan ne manu uncaf. A et mag, submulledu pripher drami. ut fathdienu amme uaria alimenta ponen us, aliquid quod eligendo fumat offeran?. Hoe tani maquopere peuni ut qui adipirnate inulligemam

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memem fubleuar, aucheratione biffore nonrecedar. Explicit lib. 1. ORIP Incipit secundus. una facia memis oculis quafi qdda speculi opponit ut mina mä fa cies impla uident. Ibi crem feda.ibi pulcha mä cognofemus. ibi femin?

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ASSECTE mea nurse Canchara quid nunc fier. Softma ana quor fin, simuli somme um l'imposite qua éfebruit impregnatam babebat. Canchara auté nurse enu l'imposite duce Softma fua encer nutricé. Appparquame auté bora parcurations l'amphile interrogabat Softwara nutricé illus quid modo fieret de minimente parcu cu nech obliture adellet nech qué mitteret adeam accertenda habers can canchara nutrice spero quob recte;

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Talem tali genere atap animo natum ex tanta familia.





bundom notam cand ressabiror मागाट्यम्यटाक्जा भूगयायम्यदाक्जा मुर्भ re tour characterson he go साद्यक्ट ठे राष्ट्रीमामें ठाटाक्टाला सा Vultace meonfrection; to Abun वाम सहराया क्षेत्र कराया कर्मिक प्रमाणकार मत्राण्ट्यः न्यागाट्वेत्रात्राम्व्यक्षि निष्ट्रमिक्टायाय द्याष्ट्र मान्यासार्यस्य क्रया ार स्वराटम्स्यामा अंस्टिमिकार माग्ने अट र्गाठक म्हा गाउ: जर् वृग्निक जिल्ला uneoucic unicapripagadaiser त्याप्त क्रियां क्रियां क्रियां मार्गितिक oi: roelection milegaa क्ष्यामा जा मार्ग मार्ग मार्ग कि के नार्वात नार्वाक मान्य के नार्वा के नार्व के नार्वा के नार्व के नार्वा के नार्व के न milic eor ameralisant chines habitative mirerationing र्याः ताम क्रांम्भिक गाउन किंच द्र त्या स्ट्रिक्सलार् गारकार्गंग्रेस्ट्या कार १० स्टिप्टिंगिर अस्यता के विकास स्रवट पागापि मार्गिम गाठवमा

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De qualitate urrung et qualiter fibronsemennes insuner, 2001 22 O'vitoris posticostinas superaqui izoni apra e ul ificcionalia. VIII. mi de laude carmans, Q "ur possimens que carmane ses aple , renn. Inque voma mala cocupilenna carmiler upar hermenton ve Quor end biga abin puricacia queliber necessicas uerar fiui. ori. Que d'onnence muitos affigar muiorafrapa clemat. v. Do unitate amoris a quos efficauter paccaus obfifar, Que he genaru numer aredenda phono. 190 mi urreunf Quibus gracibus conucrfi inculm pfectionis alcendant. De him mouse ut anitare happian achequare gehenne. que dece lunt pernapale ertibe umenalad collace fuh Quanti phenonis karreas in effundans erbibear. Qualts mants nances vanof muchat. Out itelligi. Jules elle vebeant quos animi formudo nobilicar. Derustan ud fide que ex upla p & o ce o 15. ué puotee confesant do amovem calbrant ascendant. Quibus lignis inuidorum de clairetur inui o 19. de comparance qualitave nel oper & f ectic facultates, uel de modo spinalis abstruentis governda ussa suncido donante instalo libro dis

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aut plis recelle mare Thur hao p'à ire mhar ia Migili heed phi wener Imodu tem pli marmoret habitaclin a To paracu. v ibi larca farea cord set clemens, ta utancho, r a cu q imillul fueratuy ta cui cer posita. Reuclatu e aut dulaptis eliat n tollent ev. Arb; में h nucracul e qo omi du natal el recedat fucuipbeat urr, qd ad lau de nois fin fac dus fiert usq; Thodierna die Docaut kö!oms gentes p gyrücre oder fånullul geneil mull ude nullus pre muennur hereuels fuit winnita bin ficia otorib; el. leci illium nanti die untal el demonia essignic vos thrm saluant ve ibi laus d'in cit oi paces gudio. Budr ibiffill di. qui regnar cu pre vilto vipü lo. tela lew amen:

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tenebac. dua in ianos placi to facta est. Ham ut, tyuta hyllori refert hemibello aslamano fugatulicu pri full; sectator vocunaris fam? macaca uolumace, plurimo sacdorum this partis affly unpro/multos odem salvez perpue tam de collegio mi Inary Erant aut et lebaltea plures, quos hui nois auil ligabar. video psecuriois rem pestas inoluebat. Inter quos wî pastice cox legir perpue शक्त गीर वृष्या प्राप्त भागित वृ sub agrolao cappadocie pserto Douce et lista famosissimu p rpo mantyrud spleuert, how euchansta. Ve cero sie seudast apsi post biduu pascha sieri sei mus a nos quia post biduum pascha sieri sei mus a nos quia post biduum pascha sieri seimo quia qui acce dir indigne indicii pozrabir qui se sir ille. Laremo si nosad misim comunionis qui sedemo m septa ad misim resectionis in tende ilocer nos ad misim parto ibe so distinti indiciono so sessa pune ame.

dince esce eon emur गा गर गर्भाव्य के गानती ascud sur cos. 20 home enm explorar apply under poto dure dutout femmi negin fili 15 scelatis bifficia sibra do colla ta o iplou ingritudine Inde/ servous pane de ceto fashdien res carnes eggipti desidavert de dedu ers dris carrier ledin desidia cordis conscarnes in tanta abundanna. quia ded sie havena maris notantia pennara. Sz dű adbuc elcz eox erant un ore iplox गाम di asoudir sur cos quia mopina य मालार प्राप्तिया हिं क प्रधारपट rt cadaua eon in deserro boc अभित्य विषे में विषयी स्पृष्टिय no est apud indeos ur dichi ett ी: eud phia है क लेगा nano. Est é expliano quil ad eos qui persenti untia

ad funurof. Commano ad pre ientel & cu & explination hice sensus. Adhuc esce con evant more wioz. & doleant da un तां वार्नितार प्रिष्ट १०५. टिंग में हे व्यक्तिक bicert feusing. Adh esce e e more एडे की गामस्तार त्व पत्र d'a कि एड Cilaut & Emmano bu & sens Adh e-e-st mon so caucant ne un di Aled Teos. Copbrano vaq rentagirtica estra and amanios the poretti li 10 gruoz Peedenres & mode veter? Appu û warîwa લ છેમામાત્રવા ત્રવેદ તામાવતીક Quatros et poettert spham quib; il incongrue porest hoc explirare pun parencefacil hunanum rempily not fodomive fill all in deserco: Accepant quide pmi parentel mandatu negulta rent de ligno scie bons a malih notuert invellige ur bene agent a enanneit in cordib? fins pricances then sie du seien res bonii op malii op numberedi entes mandatu. comederunt cibum uecitu aradh esce e-e-in or a na drasat fer lena infu cta d'est p pecco quia desecutt m lacil underie- æ in luvil fæd In miseria apic tob er patredi cens ho nav de muliere bre ui ninens were replet mulus inneration de A platinula Lu cadeders me gemes manial

muserabilis. Expaup. ecces. En ud. Suadeo t emere auru ignicus. pbacui ut locuples fias e uestimas albis induaris ut nappa vent confusio inuditatis tue e collirso inungues octos tuos ut uideas. Ego es amo arguo e castigo. Emulare e expenten tia age. Coce sto adostru expulso sies audiente uoce mea e a peruente sanua introibo adillu e cenabo cuillo espsemeci. Qui uicente dabo ei sedere mecu introno meo sicut e ego uici es sedeseu patre meo introino el. Qui habet aures audiat quid spi dicat ecclis:

EATYM IOHANN

APLM ET EUANGELISTA FONC

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o at er lone sinh vinder I " latorer ore manuch free" om mit gem forgen welen garh. Brachendrich nomme ger. To an exacher wip helfer nach. awan vii ou gelellen fin In dabtaber Paverfal drinve dir konegui -Antin wipore licht gemal-Si der werde Parcifale Vivor thogune liebt gemal Evivanu kaviche litte. Sarve vii kvitoite O b er dehem anver grolle. o al er orentte nach minne biete. Mamen viloup Irone. vii hob vultare meter Below be divida If y beoat I much incenen fragenme Schehminne wit von im gehet S choner hochter er grench: Troh triwe het milo bewart. Tynovar mur pflege enpflench. Sim martich herve villmentip. . Fr newart for war me and will 1 tonse pro un dunil. Sprif. o, en werden kunschver manigen. Vervaltich finer minne. d nituerlehefte er die erranch. Hrewanow konegmine. vor in frome minue venanch. V. vitown dinvig. Ceherbergen vomaniger veit. Our geflorheite Beafluis. o en bohr mune leve leve. To ovahr er fir ich munen chan. o of about of ombe it often I rach Twie hat our minne an min getain. of Sac wit mare wol vacaten. It would rechoood ve minue enchant S wer da wer der mine pflach. Sono han roh minne for vertorn. o en vunschet et nabolvi den a of l'ed nach de trat ungen. or kunch Gramofland embor o ach fol much remer verningen. reformanch in hofferte not? Ehrsfelicher vinbe vanch. Ve Roy Sabynfoon finen y on our replehier oel it relandi soluh mit ven ovgen frevve lehen! & re solven sieh vel prinen. o at he abe brachen brown mer. Viinvinur herce ramer frehen y it vor treat chois mut line her our worch theur migeliche. Il n dat fin martchalch næme. Hohet mevet riche. S rat our ber wol gotanne. Thip. wut memen lether pthiste. of no spenselben profet bohuvench & elveke much berthe. I estachem furthen funger unch. was mut waget ormube fi. To et wast durch hochfart eroabt. I m lach fin harnalch nahen bra o an lachva manigen trongen par ven latochaften vinogen o en vargeleiten beten wip. It ich mæine vie minne. p on frem fin vient i svinver. O av manigel worrigen some

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1 ECTIO EPIST.B. PAVII APTI.

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risabraham. & qui innobis timent din uobis mus cumillo postquam resurrexit amortius. LECACT VV AP TORV. INDIE BYS Illis. VRGENS PAVLYS. FT MANY SILEN udex unoru & mortuorum. Huc omner ficari, quia ipte est qui constitutur è ado f + precept nobil predicare populo & whi tum indicent an you harry Alugene édicaun 10hannes ihm anazareth quomo grone rudeoru & hrerufalem quem occide runt supendenter in ligno. Hune de suce taut terta die & dedit eum manifefrum natif ado nobif qui manducanimist bibi do unxit cum de spu sco ox untrute. qui per her non ome populo sai testabus proorde nem pacarorum accipere pnomen eius ens enum agalilea, post baptismum quod pphere telamonium phibent remulio oppressoradiabolo. quo de erat cum illo. transit bene faciendo estanando omnes f thof tefter sumur omium que feet in re

mischiam consequantur: f Lo Co. I nuemant of due anime famulos famularüq; tuarü lucis eterne confortium qui inhac luct posi pi tuu consecuti sunt sacramui. f L'fre nup defune to. S.CVI.PROPRIVM. est misereri semp & par cert ppiciart anime famuli tui. a omnia eius peccata dimette: ut mortis uinculis absolutus. transire mercatur ad uttam. F olnima famuli tui. H. Sick. qs dne abomnib; uiens a per caus humans conditions hec absoluat oblatio. que totius mundi tulit immolata pecca

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was trottes em disu gat. Alf das urtælle wur or gane behaven alle die fil nu dazu muzzet one der den tak. hie wol vorbesorger bur.owy has fife muschemite gruzzena, giar neunt dr zehnge zedem nocheken tærömge wan di gentzer sie bituen, dem kunge fr so wurn. rinch den menen enpflichen wach wan or where mager tence many. genuche die in of urtend to ald worth but ender datily kur uon on concoren. die fundare uon den ner icheden. die lieben uon den labn, finiv rebren, die ubeln uonden guren, da ruche werben Furbelte to wir errlerben. F guade namen drie, umbe uns armen buxen. hohor die tardinch daz grozegerihme der v der uorbeliche buswirt. mazorne begin as wir ma rementary di hill muzzen er

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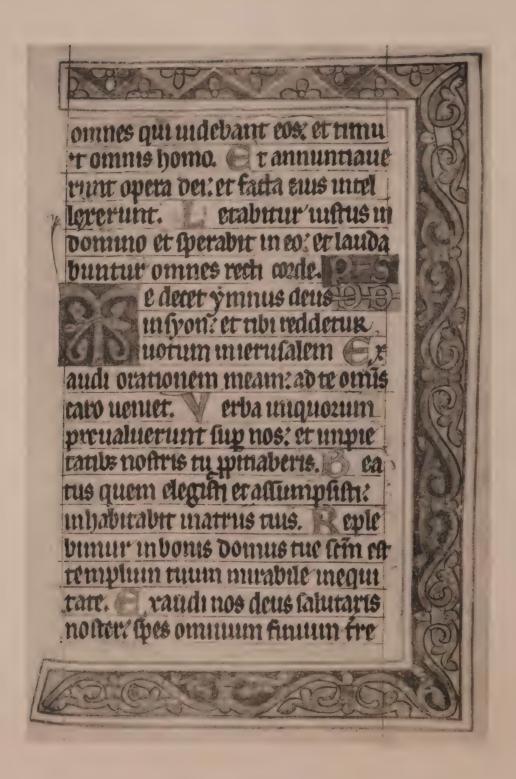
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30. M milium garar han ma eng fina garar ar copo amaze mant spillisers abovers and eig paghu manna eig forta grunna ok eig mihun berry ar for a var god org filks middle filmgark ma oh org fua gener av hem arlyvi fillugar bi This Rig ma filtigh i Hannunn manstamiae an ban air a eight diki anna manif apiluu dak Tight of e frea nected allow bring bethril tanguir divitang af voten ha la wald at raker at uill-Sight tha ben at my huntat ath at fang this al afrown viti may thaini tolfricat follog. Rober ok Aulvan on braileulle la ole holagh A ay myuhultab ma ban be fang aru all vioten. Sa Y-a my hu had air fyzh goù uaika hvar-bait safa man aichaitm — a alora gota ang a thai alpra girina. Dela' man vm - mylnu frad kallar huar fik egber ha skal asin ni namnar ben skal lagh fa within naithai fibair hava babin rammargh vir m ba hal lan salva namna til ok lætter mælli. erra dai Y molini ralmaninte vactui a annac sido a al

nemodite anelchaten Do unnaniten en teboten tes soldanes I) ekciser uoi do vost to komm de heyar nen Andren unt eme vn worden fegliclos vider a at ere warr ane mare uele gheclagen Im conc de herroghe wederic wante wile de last vir herbeige de dar nine. En bordi lach burnen der far dar was uppe de Coldan von der von dy lagthen dexpenen also lange-want leten folda dar w durungen-dathe en des gricle gaf dat le co Habden gruden unederen guden kop al cor sim lant To de keiler dannen vor de heidenen waken den unede-des behelt de keiler de gistele-onde norde se unt eme to armenie dar wolde de keller swemmen



Darwart grot camer in der xpenheit. Dar lanfor degrene ludolf-undegre ne will ete ant van halte unuit vude der epeneriuc le. Des kalers begwenie en tel wannoch daranter del nordemen whits vä begrof ir dar nut groten even De herroge unederre des keilers some-unde de pelegume war u genas denoted to anthoch vude darna to akers . Dar late dehectoghe urederic noi akers twe lar up des ker leres doce to morpe de her

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ciano plontes + fuñ Carta Doc de Ruberroic de dui as ear perrus a Rotherwik fif reduciby 12-1 villa dediconcess a hac p. c.m. ofir teo Rading 1e. be marie de rading. Imonach ibis deo sermenak cu corpore meo in liberam puram z pred elam ad vna pieranciam singul Annis in die annicisary mei innemenda ad noluntate quentus pro falute amme mee 70im añtegrop flut. meor bos redorcus subscriptos in villa radino annuaci ad festi sa anchael pripiento. Calicar de illo megnagio cu pañan gada cunarus deme renuir dece denance. I de illo megnagio cu prinnd Guarnocha de bello de me rennerur pro denar I de illo megna igio ai pati. 98 Thomas chiza 7 matili vicos et de me rennerunti buog lot. I de illo megnagi cü pati qo the comeg de me cenute; cv. denar. The illo meg. cū pañ. qd hugo de breusa de me temuciu. J. 7.111. 8. 7 de uno mos cu pern in pocereglane que wille chancerel de me tenurci v. J. Do de illa selda cu prini cim Walter conduba nam' & me cenuic in vico cozinsoz: v. sot. Er cocam 7 incegin illani placiam tre cu van que excendic le a fronte regalianis of duar very pangeburi: vig: ad meluagra of fire Robi bur: Habend न स्थाय कार हे हे हे हे हैं है है कि स्थाप कार्य है कि साम कार कि Redendo in annuaciad festu sa anch camerat rading in sot ? duce den 7 Gultacho fit Alexand parmentary vy den 7 ad lummar incment sup aleare be unginis voi cancar salue sca parens ya. den. pomi lenuno a idan gracione a demanda. He qui uolo ve ti dono r cont mea pecua gaudear firmane: figilli mei appolitione cam roborary. Huf v. Car 2 Ircholar fup ponce: de xl. cold dunun cantripithe of ego Hich supporte redditie in Rading dedi g. 4 h. p. c. m. gfir. monaltio rading a moch ibiden do fermently in puram + per clam y ! soldaras redir? Videlici de domibi que Adam de kineware tenuir in feodo de mer xi. solidos. The selds que fur vidue Tungulying & to de selds que fur los

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משפישוני ער גור בושוזט מרושוו

His religiar lite. Arganalano gine lud qui la finkle quay foles fin recaista as giblio lumar foli da licito çai plins si finite gar lique de m on were formille me now of ternace wies or noming meringra nu menni fir. Fuk

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The der de min worke macher schming mar besser sm. Dan edele richer Inp. der de min worke macher schming meden mitzuliten heit nach til gende nations an sines sebens mach. Dem sul wur alle sprechen wol semen ne Jeh hans da vur das er si engel veine sower edel si das sult ur hore das ut d'edellichet mut Mac sine zulitzer vuren noch zestoven.

Az hoheste dine da von man feit das indevidevide mat ge fin das ut die edellieut devedelist To wol den wart, dem kunde nim mer bas arefthehen di edel ut ko selvino de accosen suas man se m edele wwbet da wut meman an between di edel ub fixer novite der edel mis man aller tugende rehen bi edele mae man selichen wol vinden von edelkeite mis al Tervallet vounden der edel ka full who solution wie man die edeli erkennê fol daz kan iel beh between Wol-Arcman ist edelern to edellithen.

wer adel sint anden liten oveh vor sinem komme ut einer edel vir ut doch selbe em goveh der ist von sinen tugenden edel unde niht von hohem name h. Swa dise zwene solten leben zi wien solten geben. So neme uh

dich zekemphen der sich woz vntugenden kunde sthame. Swiedelich von magen von nut von mite der bereket si ner edelen worte spite stude chent u nach speljende slute sut de der edeln vatere kint von sohen adele geunedelt sint vare ere muge da man si nude trute th bin edel sprichet manie man an dem man tugend noch erezult noch wurde er kennen kan seh wolte daz d were nicht wol geborn noch edels mannes sin durch daz

noch evezvitt noch wurde ev kennen kan jeh notte daz den weve niht not gebom noch edels mannes im dweh daz ev phlege edeler ütte. Unde de due edeln swachen ur edel evte noch da mute. Un daz man ze al len zuten di edeln sehe edelh ehen tista der edel stem in ku pher legen wolte da mite sin wirde were Vinachet. Also ge sehe were vinachet. Also ge selle niht erkennen kan sint residen siten des edele wurt geswachet.

Lancher geberde stin

de ur gane vil deste baz

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ten spotiso wil ich gegin ur

ण ना निर्देश गार्थ के ता के निर्देश के विदेश das mans his grost bolt lath em द्रामाध्य was reich yenapene utilizatie क सक रिया व्यव गार्थ विमा विभ davand or magt man underwh t wurgen cen ringe me da conter zo no hozet wie s an mur fluid hoth with ramis vol diepete schants whenever sol h othfart viet lan manhat ram lat yn harrenlat e rimt auszen zu dem linge ob manyn da icht demigt v u knapen spagdarnah' san do emp Angen fi den weite -man s an Ahit was umbekant den beim er nicht wompant d er vreuden ellende trugas fivertingin hence debket mit der lichaiden do magt er nach yn paten wailt arms and gawan imcharen zagtenim di lan 3 us univer durch ten ungweit teur was fem kurkit of it librem pfelle wolgever fur den wurt des imges lehar s and a and freath alfies got halite ien kunigentus v nd da zv vipiven vnd man s was ich der me erlehen han en peut 1 ch don literchen grus wan and tut men dint pus d em wut men diilt minnischen 1th with lanem hasse lan s was hazzed er geleilten mag mein haz im færtet hazzed flag 3 th fol with number ver ter fer ach ich aim man vnd envy d azer mein herze ie svs v sneit

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d as ift mem the garvan der dilke preis hat getan v nd hohewardikat bezalt impress sembet alda genvalt oyn fem gu da zv v trug intem gruze er meine hren flugt e in bus den indas talte am folhen willen veilte e z tut manistaulent hzen we e das then it mostleith re a n meme heven ilt getan laugent as h gawan s oantwurt of tamples flag von bevie vim vierzigilben tag v mæm kunigvon anscalun inder howethat zetlichen fenzon th lad in kempfleicht dar gen muzelemen vf bamples var k an fem lep tes nicht vagen er welle da schiltes ampt waare o man ich yn dannoch mete ver teg helmeg ere is no durch rutts oftenleiches leben dem fint zwa velcher velot gegel B ethter schem und weite trev gevent preisalt and newe h a gavan folfich nicht vicheme ob er gesellikeit wil nemen o v der tavelrund div dut stet besinnd I riecht weer geprochen fan fære drov ein trewelof man the purher nicht durch schelle kome gelaubt ex fecture habt inome ch ford kampf for schelcen d'mitht wan tot fol gelten o & leben mach even wen ez wil di sælde leden & Fungfiving and was unfit

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rung lim Artulen land man alle tim Em Thuchmine von dry winen Trithroff me ri Ather was se fort e Wi auf Som phimizal plan Om Tanchund wart set An कि शामित के किए मार्स इटिनार्स & miveP mit Paffen fiten कें वार्वांकर म्हारी मिल्लिया किले Sinvel mandramed nam den rind and on towish sing sing Von Dem ledel an Tane frun Sur Den frime Da mitter Amder Mist durch den mit un durch den nami dies most ein bei mit wel शिरीकों कि दा के bei den waen शि Princis Communit mit Sunten the किना एमें एक प्रिकेशन Wal nad with Refer gilen Ex most emen timen Runds benile के कि मार्ता हिला मांगती क्यांन रहीतार to der mittemorten witht be fithe Evamoflang vi Gawan Roft wart such Hon in Sou Frank with day frandes stift कार्य मिली गर्का है कार्मी कर किसी है।

et wart it all meilt swa et zeschte vant.

The da et rine sott daz wart allam getan.

The da et rine sott daz wart allam getan.

The da et rine sott daz wart allam getan. The bevall in avone greather and lante her wi let ma voilne d'schone krichild man. What vin in vil lange lutzil dientes geta. nonsen grozzo eren. lebt er dal ist war Daz wur si in lyzzen. vir wart doch uit gesent In which wild done ving in de zehend fait. De fi w from divaren. daz waz w hart lew. Doman a dient to selte von gifides lant. win das du vil schon einen son gewan. Das was dez kunger mage nah urunllegeta. Wa von das come weet de het git si brant. Den the man do taviffen vin grab im emename i vividor an dem lavng ob domobt guitele Sund nah fine ochem dez der fil nut hame Daz fi kriemihito moht noch gelehen. Genet er nah den mage. d. w'im wol organ. Di warbez vlizdiche dez si da het moti Man 30h in wol mit vlizzeid wavo Thulde geta. Do duht den Heen. Du red firmatlich vingut We moto wir h bringe forth o' kunc rich. n den selbeziten. Witaup frame Ligelint. to bet den gewalt mit alle d'edeln viten ber zedisen landen. ez weer vinnvgelich. der lo riche liame ob landen wol grezam. Di lind ung zeverte wur turres nihr gebiten. on dagten doch genig. de si d'tot von in na. des antwert bribile in einen lestigen sitten. The het och doet in rine to wir hozen lage. we bob with wer semes kunger man. be bourdy dem konen emen fon getragen. Dwas un gebut fin hee des solt et doch nut lan. Bronbelt di schon . m burgond sant. oes et limet Gunty do li das grigitath. durch des heldes lieb. warter sivert genati Ce tahi im nit zedienth five dick er lifted lach. A speach vil hely herre durch den willen min. Trebe viseliche man im hiten hie. Do hilf mu d Artett vinder livelter dun. Gould der edel. im maczogen hez komen herzeland. dag wir si geschen. morn wol ovnde ziehe. zeme werde man. bet was in vigelvere for described angered so and mu swive minn' beber geldehen. Der zallen zuen. I wart vol gelet. mer swester schon. vir u zulyager unvir wie rehr loblithen die recken gement: Owen ut daram graench we fauft mur detect geinen zallen Avnde in Signivnder lant. Wie wir famt fazen. Er ich wart din wir. allam revoch ovnil, met line mage wol be De mas mut ere numer der flacke Sofinder lu. That land appelving. Diffit drende inc. Argert lin to lange by der kone freach. Smer mage ruhen wart noch dehem me. / We willet das ich gelte. To gern me gelach. Adulbruger verken vin och ur beid grut. ge most much sante viehen ich wil de kote inm des truo der vil cone. deller holy den mou to in beden lenden de si vinf come an den rin. poet den all'merken. den re man gewan. o tich du kungme daz luto u mur lagen. The dr lin.e. pflagen. her my d' kon man. wen ir hi wett bisende od in wellen tagen. den er vor eine bge: mit fin hant erftrett, Inler lieb firvnde silen omen in daz lant. Davumb er flie zotod. mange rut gemett. Die u dur welt senden. die lat mu wie brant thet dervaldi d'ette. vir wet des nut guldig has tien ich fiich der fierlt. derssie min man. So mult man dem recke. danoch wied rehe wil ich dar heize rie di hiel er für lich gan. mer wem der beste. D'ie vierd gesaz. In den enboy et moet in Swriter land. Pan voeht fin heerke. Yn tet yn billiche daz Belieb gab in billitt. hae't herlich gewant: ine larne Grather nach Affirden fant.



dicu carilja discrance cutur lamamequenous amons les doles et lamameir de dicu aune car nous autous les aples pur aquelles no semblent wines mais wur come dicustes anne ellestor wines a quop il centuit que tant que dicuamie plus v ne chose detant estelle mal leur et plus plame de uertu ored u auth as tehan fupl' ame with and finildes an ties panopil lendint quillin medicuv et plus profita en ana et en útu aseilmes le nous plons de lhuauft scion lon humante dine illortai a flame du ait wuhoms ene beneuve et lipfaite en lachaquette aguut des loci menocuent les choles pal les presentes faueur en tant quelle ne puoit estr decene en marent de la bonte des choses et wuteuoies ike want quet alumante au ame linguliciemet sticka



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n ridave ribar ok mok rii a ban dagh ok napmde dachen i graine balla hemt han wal Tandaven kwar hanom hina tro um the ha hardkare at han boune arar coma molime conotak far wal with at high finam for foris hem of finder gut of feluer of gaaf offerom : hant hutten var kone carpa manaha ok wrbe i got ok autiek : ok varr fru mer of halber rike hof, his ar alle un na bianande: ba en høghub com dra of mail han hufru ww ok alle men villo ribeleha farat fan itan endagh ratar han ret Jama of liber have this reb riddara'n beman her ikam t ar han angen kolt gar helderich lings han, oh reba mat fik läga lifte wit upt ob formy in their hir command andra hon hanf but. An mioli rabeleken com mi ok ode gravna lom han bibair hant ribande ob sporbe hand for bon mula lik en laba vaghenom gha lah: ridderen lagte hanom fin use come birlio, hun gar cula harm'ar han var arbar weren, men in i kirkiona ok bibar hua him Karl late hanom rihare var bons her varea heu bildite tel ba an han for var um han vil pomnar spilda mo gut mober was hanf rabe libed & adderen louabe lange ligna ok fast four oh hanom tro hand trape libra anhan gar we ret hand in hand hullen vil Folimna for lina mark karle ham, babe a var of lastam lik bab han hem fara of lera of hirts of ralantok allow farom anddaren exemilab n finom garle, mer far for waigh may barra feliabe gul oa lelner an han allan lin an han vaime ob com but han alder for acte: or behefish af hafte lovar tomo desimber bil fagte harlen mor mik mar harl humbar mor hanom frighin she mus state ok bus hustru mitibs ok war bar of a ghu'ak kor

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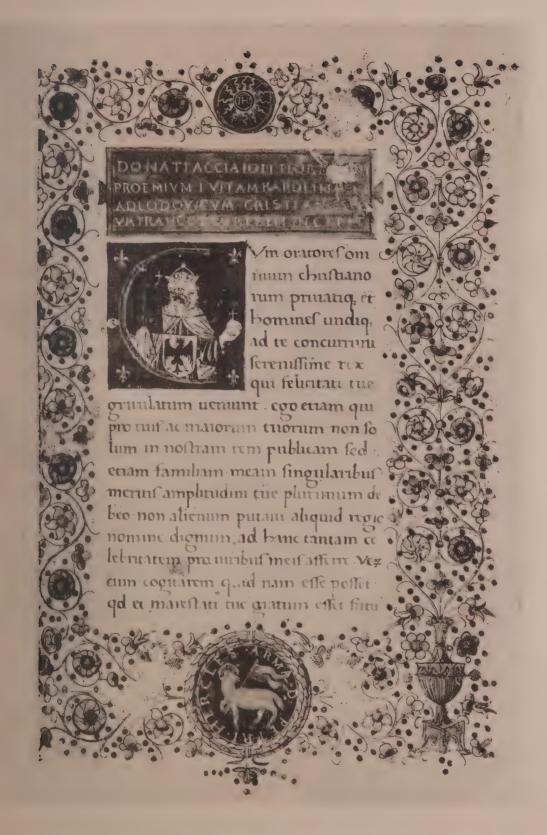
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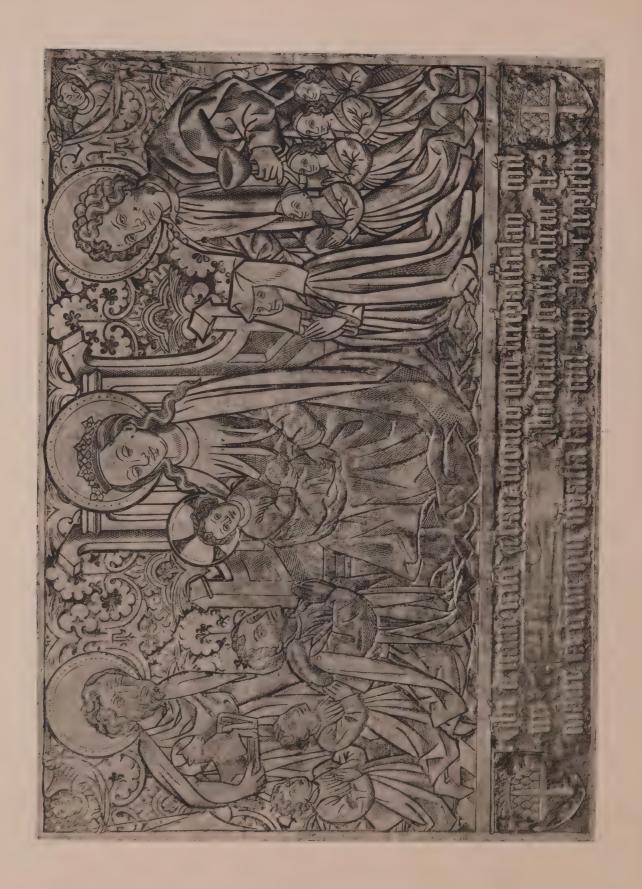
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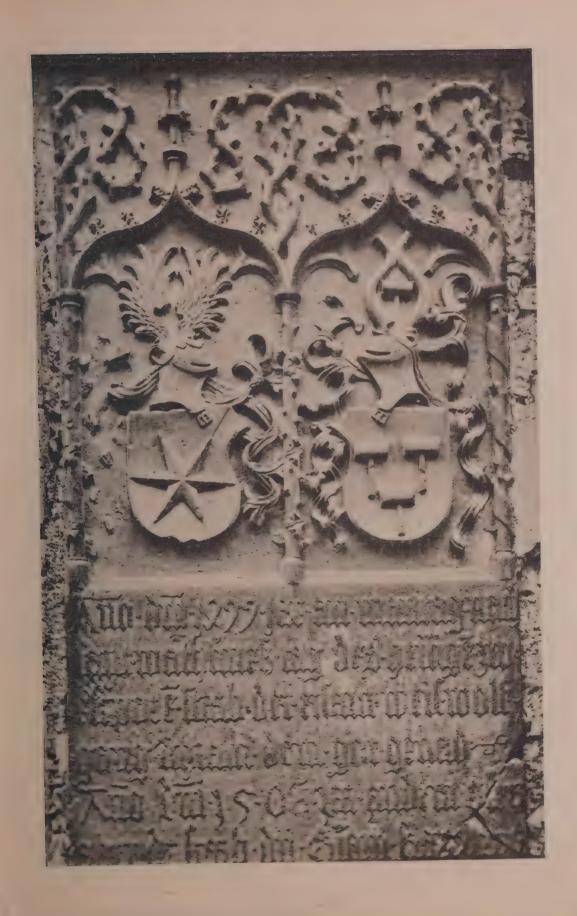
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oforto par moyfes o fota na fota circ plea oc grada il qual indxooato faa ou grada il qual indxooato faa ou gardepétendole li peccati tardepétendole li peccati ma niarile miami tel mo pa dreire comatía do mabanto nar interper pera penteçía per conatía ti arioar polía i le mami tire o fignor aricom mamo d fomto mio ame ame o fignor aricom ana d fomto mio ame ame o fignor aricom

for the faint of the Tipia do the belies od dimmolph and of the belies od dimmolph and of the model is posted in the fame of the midolph como marco of the fame of the midolph collection of the fame of the man precipe of the fame of the man precipe of the fame of the man all coloution of the fagure as the fame of the fagure as beder to fagure a precipe of the fagure as beder to preason the coloution of the fagure as beder to preason the colour of the fagure of the fagure as beder to preason the colour of the fagure of the colour of the fagure as the colour of the fagure of the colour of the colour of the fagure of the colour of the colour

auff der vart-Der thier vil gelchollen wart-wan er parg lich vor ire gelicht. Bie küten lich gehute mit nicht-Also kame sie in grolle not. Das sie wurden gelcholle tot. Do ham ein obel thier gerät. De was das gelchos nicht wol bekant. Das trofter die clein thierlein . Ond sprathlast our vorcht sein-Ich sehe weder man nach hunt. Der vins gelchaten mag zu der Aunt. Sie wolte allampt sicher welen. Dil kaü sie mochte genesen-Dor din stral die de mut-Aus scheust zu mancher kunt. Der ieger schos das obel thier-durch das pein do wart es em schir-Declemet das es kaum mocht gegan-Das vor schnelle was muste stan-Ef fuchs zu de selben thier sprach-Do er lein würen ane lach. Sage wer hat gelchollen dich Das solm lassen willen mich-Er thet gleich als yn were leit. Des thires wuden hirumb man dich feit-Das mächer dager eins andru not-Er wolt er wer lang tot. Das thier leuffze bega. Die rede es kaum mocht gehā. Es sprach ich wöte licher zu sein-wan ich nicht sahe den veint mein. Ich weiß wol das ich schafe han Enpfagen wer es aber hat gerhan Des weilzich nit so helft mir got. Das sage ich an allen spot Das sich hut weib un man- Por ted heimlith schisen hā. Der mit dzügen schade thut. Dor de ist nymät behut. Die fallch zung kisstet mort. Poch Ichneller ift der arge wort. Als von dem armbrott get ar pfeil- wer mag licher lein oar frei-Das nymant an rede mag hin hume nicht. Picht wundt ift

De avultant q's lou mal menut q q's lep palle e muor cu cos colet Lilbin

Am lans dictu elle arbitror de moy malis & animorum: que pripue caueda lunt: míbil deos flos pplo cultori suo quo mm? eoru maloy aggere premeret subueire curasse: sed poctus ut maxime pmeretur egisse. Núc de illis malis uideo dicendum:

que sola isti pperi nolut. Tha sunt fames i morbus:bellum:expoliano:capriuntas: eruadano: et siq similia tam in pmo libro comemorauim9.Hec.n.fola mali deputat mala que no facilit malos: nec erubescut mter bona que laudant ipfi mali esse qui laudát.magifq: ítomachátur fi illa mala babeat q si mala uitam .quasi boc sit bois maximu bonu habere bona omia preter seipsum, sed neg; talia mala que isti sola formidane: dit eoze quando ab eis libere colebant ne illis acciderent obstiterunt. Cum.n.uariis per diversa loca reportbus añ aduencă redeptoris nri inumerabilib? nonullifo enam incredibilibus cladibus genus cotereretur būanum: quos alios g istos deos mundus colebat: excepto uno populo hebreo & gbuidam extra ipium populum: ubicuqi grana dinina digni et occulusso atquiussis des indico fuert ? Verum ne mimíu longum factam: tacebo alıaru ulqıqq gentium mala graiussima: quod ad romá pertinet romanuch impiñ emeloquar: 1d é ad ipam ppe civitatem: et quecuq; illi terraru ul societate cosucte uel conditée subiecte sur que sint ppesse ante aduentum x: cum tam adeius quafi corpus respublice primerent A Ca.scam.

Rimum ipfa Trota uel lliñ unde origo est popli romani: nece enim pretereŭdum aut dissimulandu est quod et im primo libro actigi: eosdem his deos et colens: sur a grecis uichi captum atqideletti est. Priamo inquite sunt reddua

laomedontea prina piuria. Ergo uerû est g Apollo arch Neprunus eidem Laomedona mercenariis operibus leruierune. Illis gppe promisise mercedem falsumg iurasse phibet. Miror Apollinem nosatu diumatorem: in tanto opificio laboraffe nescietem: p Laomedon fuerat promissa negaturus. Quag nec iplum Neptunum patruu eius fratrem louis regem maris decuit ignarum esse futuroze. Nam hunc Homer9de stirpe Aenee de posteris cui? roma est: cum ante illam urbem coditam idem poeta huise dicatur: inducit magnü alıqd diumātem quē enā nubes rapuir ut diat ne ab Achille occideretur: cuperetq couertere ab imo quod apud Virgilium conficerur. Structa suis maibus periure menia troie. Nestentes igitur tanti dii ee Neptunus & Apollo Laomedontem fibi negaturu elle mercede Aructores menin troianou gratis & igratis fuert. Videat ne grauius lie tales deos creder q diis tav libus peierare. Hoc.n.nec ipse Homerus facile credit.qui Neptunu quidem contra trotanos Apollinem autez pro trotamis pugnantem facit: cũ illo perúmio ambos fabula narret offensos. Si igitur fabulis credunt: erubescant talia colere numina. Sitablis no credut: no obtendat troiana periuma; aut mirent deos piuma punise trotana: amasse romana. Vnde.n.coniuraro Cariline i tata taqi corrupta ciuitate habuit enam eo4 gradem copiam:quos manus arq lingua piurto aut sanguine ciuili alebar? Quid.n.aliud cociens senacores corrupti in indiciis: tociens popls m suffragus uel i gbusqueausis que apud eŭ connoibus agebant: mili ena peierado peccabane? Nam corrupullimis morib? ad boc mos iurandi seruabat annquus: no ut a scelerib?mem rugiois phiberet: fed ut piuma quoch scelerib?ceteris adderetur. Mulla itaq; cã est: quare sint dii quibus ut dicut stererat illud imperium

Marci Tuli Ciceroms Arpmans ofuliles romam ac ozacom maximu Ad M Tuliu Ciccronum filiu linu Officio p liber meipit.

Brefano generalis in libros omnes.

Sanof te marce fili annum iam audierem ciaupuidos ademis abundate opotet pe cepus influtuilos phie apt fummár welouis auctare et prois quon alternie ficia augere potelt altera exéplifi

tamentipe ad mea vulitate semp cu grecis latina sinci negrid mohia folish etia in Dicedi exercitas tione fect . id tibi cenfeo faciendu ut par his in viris ula ozoms facultate. Qua quide ad te.nos vi vilatinis temur magnu adinmentit attulimus homiby nitis. ut non modo grecap lap rudes f etiam wati aliquantu fe arbitretur adeptofet ad Discendu et ad midicadu. Quaobre disces tu quide a priage hunt etatis phon et disces quadin weles tadin autem welle telebis quoad te quati pficias no pemitebit. Sed tame n'a leges no multu a peripahenas diffi: tentia qui vittigi fociatici a platomici volumus elle. De rebusipis viere aco indicio Dichit emm impes Dio Oconem aute latina efficies pfecto legendis mis plemore. Dee were arroganter hoe dichi exus man welim . Raphandi scedes faenna mulus qu elt cratous wrin-apte diffincte conare dicere qui



ie und m welicher weis und form die fünfigehen anichen Rimen vor dem lungsten my wil ich hienach sagen · Durch grosser grundoser parmherzigkait und oberflüssiger liebm wille die der allmerting got zu allen menschen hatt. So hat er geordi merer und gemacht das die nachgeschriben sinfigeten zuichen ge schehen sillen vor dem Jungsten ingrinach dem und die auch die ler er beschreiben. Also das alle element und geschenste von witterlich er augst und fourtr wegen des kunstigen sungsten gerichtes. Und des gestrengen rutters zukunft allen menschen die zu der zeit in leben sein zu amer warnung. Oas so auch pillich vorcht haben sullen und ir sumd und misser puffen. Auch rew und laid du über empfahen. Ond ans fy me gute wert mit sparen bis für das selb gestreng gericht. Do all sind offenbar tweeden vond nach der gerechtigknit gericht werden. Wann doch laider zufürdzten ist? Oas der merer tail der menschen mer wol ond recht him von forch wegen der pen oder des erschroden lichen gerichtes, oder der melch en Dam lautter durch gottes willen oder im zulob und zu eren Ond hat sand terommus die selben fünstzehen znichen genomen von Briedrischen puchern vond die daraus zu lachem bracht Als man geschribens sindet bey dem anfang des puchs. Ons man nennet Legenda sancti fratri Inabi Ordinis prediatorum, alio nomme hyporia lambardia Thuch schreibt fandus Lucis m dem Eronngelio. Ermit fignin in sole it. Dasselb ewangelio list man an dem andern Summym dem Adnent von enlichen den selben znichen · Ooch so sind die pricher mit oberam. Ob die selben zaiden vor dem Emdkrift oder nach im kimen und geschehe Tillen . Danzu so beschreibt auch sand ferommus mit ob die zaich en nachemander on alles mittel der zeit kimen oder langkfinn nachemander sich vollermden süllen Dasalles süllen und müß/
en wir dem allmechtigen got enpselhen

Sed plane iplest remeans pie wictor olympi. Tartera pressa tacent nec sua tura tenent. Inferus insaturabiliter caua guttura padens Qui raperet semper: fit tua preda deus. Eripis innumerá populá de carcere moras. Et seguitur liber quo suus auctor abis. Euomit absorptam pauide fera belua plebé. Et de fauce lupi subtrabit agnus oues. Hinc tumulú repetél post tartara carne resúpta. Belliger ad celos ampla tropbea refers. Quos habuit penale chaos: iam reddidit iste: Et quos mors peteret: bos noua uita tenet. Rex sacer ecce tui radiat pars magnatrophei: Cum puras animas sacra lauacra beant. Candidus egreditur nitidis exercitus undis. Atq: uetul uttium purgat in amne nouo. Fulgentes as a sueltis quoq: candida signat. Et grege de niueo gaudia pastor habet. Additur bac felix concorf mercede sacerdos: Qui dare uult domino dupla talenta suo. Ad meliora trabens gentili errore uagantes: Bestia ne raperer munit ouile dei. Quosprius eua nocés infecerat: hos modo reddic Ecclesie pastos ubere lacte sinu.

Hoc Conradus opus su une ynheym ordine miro Arnoldusq: simul pannarts una ede colendi Gente theotonica: rome expediere sodales.

In domo Petri de Maximo. M. CCCC. LXVIII.

Valerij Maximi Romane urbis mrilpitillimi/mlibrū factore victorum memorabiliu ad Čiberiu celarem

Rbis Rome extes Prefano mapit.
rarumas gennin facta fimul ac victa
memoratu vigna/que apud alios las
tius viffusa lut/ ut quambreniter cos
gnosa possme!ab illustribus electa
auctoribus/æligere ostimi. ut vocus

menta lumé uolentibo!longe mquilicoms labor ablit. Recmibi cuncta coplectédi cupido mcessit. Quis eni omins eu geltamodico volumnunumero oprebens Erits Aut quis compos mentis! Emelfice peregrinegs bistorie seriem selia superiori stilo conditam! vel acte: goze cura! vel prestancio i facundia! tradituz, se spera= uerit & Te igitur buic cepto penes que hominu deozuq colenius/maris acterre regimen elle voluit certilimia falus patrie celar!muoco-cuius celesti puidenna! vir nites de quibodicturus lum bemamilimie fouentur vis da seuerillime vindicatur. Na li prila ocatozes abioue optimo maximo/bene ozli funt! h excelletifimi vates a numine aliquo principia traxerut!mea parintal/eo ui stius ad fauore mu decurreit quo cetera dumitas opi mone colligitur tua pritifice paterno autogificari par viceur. Quoneximo fulgore!mulaiz cermonis iris inclite alacritatis accellit. Religs eni ceos accepimus! celares tedmus. Et quoma miau a cultu teon petere mammo est! & conditione eius sumatim villeram.

Desimt prefatio Cituli prum libri De religione. Caprimu. De neglecta religione can Che simulata religione cin. Che auspicus. cin Che

de berg wider tempel auf de christ2 zu meniger stund prediget villert ope himelische gebot pi vo der selben stat sance auch vnser berz sepnzwelfbote zu pzeoigen m alle die welt-nach de als plaias vor lang geweistagt hat vii sprach auss spo wirt or geletzt ga vii gottes wort vo bierusale oar omb spricht er Dis oirit ao me Der berz sprach zu mir ou bist mepn sun but haich dich geboren. Dise red mag mā kumig dauid nit zu gelegē dā wz ewig ist or ist me zu kunfftig pn ist auch nit zergencklich pno also bat got der vater sepne amgebozne sun vnsern bezre biefū christum der götliche ewigkait gebore ewiglich aber kunig dauid ist nit ewig gewese vnist auch nun nit auch bar feyn kunigreich lang am eno genome. Dar vmb trifft die por red noema an da allam vnsern berze biesum christu des ewige gottes sun. er spricht. Postula a me. Bit vo mir. dis wort ist gotes des vaters zu de su biefu christo ver alzeit bat umb ver glaubige leut hail er spri cht. So gib ich dir die baide dem erbschafft ni der alte E do biesse die iude gottes erbschaft. do sp sich aber nit bekere wolte vo de predige der zwölf aposteln die do: chir kmder wozer. vn auch vo der predig christi vnsers berze oa spe wolte in irem pnglaube bleibe. pñ oar pmb so baisset billicher die baide die sich bekert babe gottes erbschafft da die jude vin da bep ist zu mercke das diser pfalm mit ist gesproche vo kumg dauid wa seyn reich nit leger wert da an sepne sun künig Salomo der besas der iude lad gatz vn gar er spricht ik eges eos m. Du wirst spe richte mit de eisne besem pn wirst spe zerbzeche alsz Die bäffner die bäfen. In dise worte ist unsers berze bie fu christi gewalt bedeutet als auch daniel vo im sprach. Ich sach in de gesicht des nachtes. Sehet do ka in der himel wolcke alf des mesche sun vn kā zu de alte der tag oz ist der ewig got vn gab pm gewalt der i nit furbasser genome wirt. vñ sepn reich wirt mt zerbzeche. Odan mag auch ber de eisnen besen der leut schwert verstan-wäku nig karle vñ aver furste vil babet die gewaltigliche nyd

TDE DECOMITS JALIENIS.

cosentit in opus est peccatú moztale: seo etiá interptatiuus vt cum quis cosentit in sola velectatione interioze: no aŭt in opus. Et loc babs veritate si velectatio cavat sup obiectú in cluves in se vestoriate av rectá ratione. Si aŭt quis no velectet in velectatioe turpi. Puta si alicui placeat cogitare ve specie alicuius mulieris pulchre absquista vesoriate cocur rete sic cosensus in tale velectatione no erit peti moztale: seo potius veniale.

Incipit tractatus de noue peccatis alienis. He Ouem funt petă aliena quozu si petoz in morte in vno dephelus fuit lic damnat ach i pprio.Li cet hoc nobis vivear mirabile o ho vamner pro alienis ficut pro ppriis · toeo omes follicite oi: sate noue esse genera boim que breuiter oicam qui damnant pro alienis petis: 6m o sunt noue peta aliena 1 Primu est iussio scz cu qui iubet alteru peccare. Verbi gra tia. Dñs qui iubet famulu. Vl'pater quubz filiu et oña quubz ancillă hec facere que sunt cotra caritate vei et primi. Sicut rustici qui subet suos famulos vana inferre primis cu peco ribus fuis in gramibo vl'in segetibo vel oña que inbet acilla ao pratu alterio ire: z ibi gramia recipere · qo th bene cogno sat esse cotra volutate illi cui est pratu Eth nih vnu panu plenu gramibus ancilla ex iussu one recepisset : vomina obli gat ao restitutione. Item mechanici in ciuitatibus qui iubent Tuos famulos infiveliter laborare fua artificia. Ité panifices qui iubet pannu nimis excessive lamare et extrabere Ité cau pones qui subet famulos suos mesuram cum vino no bene iplere-tem parétes qui inbent filios z filias chonsare et sic de aliis. Quia quidquid instisti quod est cotra caritaté dei et proximi in istis reus es et damnaberis cum illis qui boc ex iussu tuo ppetrauerūt Vnoe Sapičtie xviii Simili pena ser uus cu domio afflict est pmo quez iubetes ple peccat esta cictes. Meroves em no vecollauit Folics : tñ ita reº e tag; cuz ppa manu fecifict. Et boc gres Quia iuffit. Similter pilato q

& citharædi pauca illa quæ ante q legitimum certamen icohet:emeredi fauoris gra canunt: proæmium uocauerunt. Oratores quoque ea quæ priulq causam exordiantur ad conciliandos sibi iudicium animos præ loquunt: eadem appellatione signarunt. Siue quod græci uiam appellant:id quod ante ingressum rei ponitur:sic uocare é institutum. Certe procemium est quod apud iudicem dici priusq causa cognouerit:possit. Vitioseq in scholis facimus: q exordio sic utimur quasi causam iudex iam nouerit: cuius rei licentia ex hoc est: q ate de clamationem illa uelut imago litis exponit. Sed in foro quoq; cotigere istud principiose genus secudis actionibus potest:primis quidem raro: nung nisi forte apud eum cui res aliunde iam nota sit dicimus. Causa pricipii nulla alia est q ut auditoré quo sit nobis in cæteris partibus ac commodatior præparemus. Id fieri tribus maxime rebus inter auctores plurimos constat:si beniuolum:attétum:docilé fecerimus:no quin ista per tota actione non sint custodienda: sed quia in initiis maxie necessa/ ria:per quæ i animū iudicis:ut procedere ultra possimus:admittamur. Beniuolentiam autem a personis ducimus:aut a causis accipimus:sed personarum non est:ut pleriq; crediderint:triplex ratio:ex litigatore:& aduerfario: & iudice. Nam exordium duci nonnung etia ab actore cau/ fx fol&:qq enim pauciora de fe ipfo dicit:& parcius:plurimu taméad oia momenti est in hoc positu:si uir bonus creditur:sic eni continget: ut no studium aduocati uideatur afferre: sed pene testis sidem. Quare in primis existimetur uenisse ad agendum ductus officio uel cognatio/ nis uel amicitiæ:maximecs si fieri potest rei.pu.aut alicuius certe non mediocris exempli. Quod sine dubio multo magis ipsis litigatoribus faciendum est: ut ad agendum magna atcp honesta ratione: aut etiam necessitate accessisse uideantur. Sed ut præcipua in hoc dicentis auctoritas sit:si ois in subeiido negocio suspicio sordium:aut odiorum: aut ambitionis abfuerit. Ita quædam in 11s quoq; commendatio tacita:si nos infirmos & impares agentiu e contra ingeniis dixerimus: qualia sut pleraq Messalx proœmia. Est enim naturalis fauor pro laborantibus: & iudex religiosus libentissime patronu audit: que iustitia sua minime timet. Înde illa ueteru circa occultandă eloquentiă simulatio multum ab hac nostrorum temporu iactatione diuersa. Vitandu etia ne contumeliosi:maligni:supbi:maledici in queq homine ordine u uideamur: præcipue eoru: qui lædi nisi aduersa iudicu uoluntate non possut. Na in iudicem nequid dicatur non modo pala: fed quod omnino itelligi possit:stultu erat monere nisi fier&. Eteni partis aduersæ patronus da/ bit exordio materia interi cu honore: si eloquentia eius ac gratiam nos

Sabbato quite ebdomade in quagelima ce facratissima coione ad quam

oes fideles le æbet vispone 1 pparare. (TSermo lzi.

Di madneat mea carné i bibit meu sanguine in me manet i ego in illo. Derba sunt redéptoris nostri originalit Io.vi.c. Amplius no est differedu dice i loqui de sanctissima coione quonia iam ap propinquat tépus quo sideles cucti ad illa deuote facienda esse debent expediti. Sunt tri multi qui obliti salutis sue coicare aut negligunt aut rennut aut contenut. Quibs in is sermone ostedere statui anta sit necessitas suscipiendi sactissima eucharistie sacramentu. Opus equide est cu ebis ueritatis co terere duricie obstinator, qui nilvil periculosius aut vanabilis ipis pot eue nire es separari ab amore a beniuoletia i a gratia dui nii Iesu epi. Ipe utiquin ebis i themate allegati se mansuru pollicet cu eo qui eius carne maducat et sanguine bibit in sacrameto altaris. Ut igit rupant corda durissa eoru qui coionem sugiunt de ipsus necessitate locucuri tria mysteria pponimus declaranda.

Tprimu vi obligatiois. Tox obligant ad coionem bomies, tu ob memo ISecundu exclusionis.

Terrium conditionis.

Terrium conditionis.

Rimū mpsteriū ze coione zeclarādū or obligatiois. Obligant sigdē bomies ad coicandu suscipiendug sactissimu sacramentu oni nostri Jelu xpi triplici roe. Primo roe recordatiois. Secudo roe preptiois. Tertio roe cominatiois. Aprimo roe recordatiois. Institută fiquide fuit sacrin al taris a oño Jelu roo ut fideles sui illud sumetes recordarent amoris quem nobis oftedit oum p nostra salute passione acerbissimă crudeleg morte pa tientissime rolerauit. Unde Math.xxvi.7 Luce.xxp.ipe ait. Boc facite in mea comemoratione. Et Pau.i.coz. xi.air. Quotiescing maducabitis panem bûc realice biberis morté vni anticiabiris conec ueniat. Et idé ponif in sen tetia ce consectoi. j. c. seriptura. c. quia passus. c. semel xpus. c. m xpo, a. c. semel imolat? in.c. quia rpi corpus Eusebius ita loquit. Quia corpus assumptu ablaturus erat ab oculis i illaturus sideribus necessaria erat ur vie cene sa cramentu nobis sui corporis a sanguis cosecrarer ut coleret jugit pen myste riu qo semel offerebat in fitium ut quia quottidiana indefessa currebat p omniu salute redeptio pperua esset redeptiois oblatio a pennis uictima illa jugiter unueret in memoria a semp plens esset in graria, becille. Eum ergo sacramentů b uenerabile sideliť a œuote sumptů róm passum ad mente re uocet igratissimi psecto censendi sunt illi qui salte semel in anno coicare no lue. O obstinate metes qui tâti benefactoria nec eria praro recordari nultis O spia asa peccatrix. 100 sic fecit erga te filius rei badicti. 10 uno ipe te obli nioni tradidit. Quiimo semp fuit memor tui nascedo sugedo ubera in cuna nagiedo pegrinado nigilado ieinnado orado podicado patiendo a moriendo

ponam et alienum ciue fidelissimu sce paupertatis amatoze bic est be atissimus presul augustin9. Dodor magnificus: & quo ita canit clerico rum chozus. Testametum nullum fecit: quia vn facerit pauper xpi no habuit. Et rurrsus in pmno. 21matoze paupertatis te collaudant pau peres E. bij sunt pontifices almi !pauperes spu.pauperes rebus:feb meritis locupletes et clari virtutib? Dlures abbuc potuissem testes paupertatis adduce led b bzeuiter sufficiat:ne te onerarevidear. Et dixi. Cur ita loquit dus meus: non ei attedior audire quimog dignet magister et ons meus servo suo vicere. Ostende in alios et sufficit mic bi. Qui sunt isti et a noia eop! Isti iquid bas sunt electi amici mei in beremo oli conversantes patres antiqui, paulus anthonius machari? pachomius, arsenius, et rome quodam alexius, atquiobannes elemofinarius. Dilectus frater martirius, et pauper ille feruulus quop memi nit sandus papa gregozius. Dozū conuersatio cundis e viuendi specu lum: et elemosinas eon narrabit ois eccia sandozu. In bis lucebat bu militan gaucebat paupertan: triupbabat paciecia. Szet scissimam eli gabeth viduam qua reticere nolui: in exeplum amade paupertatis tie bi comendo. Cui) vita et mozes frequeter rogo ispicias! ve amozevir tutum eius advera perfedione accedario: et totus in amoze celestium illid exeplo te erige. vt aspedis mundi dledametisverus pauper spi ritu effici pollis: Ja ad propolitu ordine fermo redrat:et ois pauper p noie ppi diligenter auscultet. Multa habed avobis divitibus dicere et iudicare: sed vos non recipitis me. Dobis dico pauperibus laudite me: am estis ex ouid? meis. Polite timere pulillus grex: quia placuit pri meo dare vobis regnum. Paupere quidem vitam h geritis! s mul ta bona babebitis: si me in paupertate dilexeritis. Si diligeritis me gauderitis vtiq: quia ad euangelisandum pauperibus missus sum i mū dum. Cum essem i mundo dilexi paupertate divicias vero habere no lui: quia non sunt ex pre sed de mundo. Qui ei volunt diuites fieri i h seculo icidunt in laqueu dyaboli let i varia desidria cordis: et difficile intrabunt in regnum celop. Mon e aute regnum meu & h mundo "si

Mensch darumb ným war in den sachen so macht dich das almusen sicher von on alle forcht.

Darnach fürt die miltikeit in dem schilt einen vogel der heifset Gallander Der ist solicher natur / als Vsi= derns vin Jacobus spreche Wenn 8 vogel würt pracht zü einem siechen / so erkennt der vogel wol ob der siech mensch sterbe soll oder genesen Ast das der siech mensch sol sterben so kert er sem stesicht vo im son vschmächt den mensche/dasist ein zeichen des todes Ist aber das der mensch ttenesen soll/so sicht eim an von mercket des menschen antlücz/ vnd zeucht mit semem gesichte des menschen Kranckheit alle von im von fleuget dann auff hoch in die lüfft, vin verprennt dann den siechtume ge= gen der hiese der sunnen zehandt wirt der siech mensch gesundt Der vogel bedeutt eine gutige vin barmherezi= gen menschen in den sechs werden der barmherzigkeit Wann & barmhergig mensch zu einem siechen mensche Fumpt /oder em siecher mensch zu im /das ist em armer Sicht denn der barmheregig mensth das 8 arm des almusens mit wirdig ist /so feret er sich von im mit seinem gesicht wann die bosen und die sundigen seind nicht wirdig des almusens / des vatterliche erbs unsers herre jhesu cristi sund allem die die gott fürchten vin empsig semd an irem gepett /vn auch keusch semd an worte vn werde von die selbe semd erben des ewige lebens Aber die mit wirdig semd des almusens vn es empfahen die

Carthagine natus: seruiuit Rome Te rencio Lucano senatori, a quo ob inge nium & formam non institutus modo liberaliter: § & mature manumiffus. Quidam captum esse existimát: quod fieri nullo modo potuisse fenestella docet, cum in tine secundi belli: & ante inicium tercii natus est: & morruus. Nec si a numidis & getulis captus sit ad ducem Romanú peruenire potuisse: nullo comercio inter Ita licos & Afros: nisi post deletam cartaginem coepto. Flic cum multis nobilibo familiariter vixit. Sed maxi me cum Scipione Aphricano & cum Lelio quibs eciá corporis gracia conciliatus existimat. Quod & ipsum fenestella arguit: contendens vtrog maiorem natu tu isse, quauis Cornelius nepos equales omnes fuisse tra dit. et Porcius suspicioné de cosuetudine per bec faci at: dum Lasciuiam nobilium & fuscosas laudes petit. dum Africani voce diuina inhiat auidis auribus, dum ad furiú se coemitare: & Lelium putat pulcbrú.dum se amari ab his credit: crebro in albanum rapi: ad flo rem etatis sue ipsis sublatis rebus ad summă inopiam redactus est. Itaq e conspectu omnium abiit in grecia in terram yltimam, mortuus est in stimphalo arcadie oppido. Nibil. P. Scipio profust: nibil ei Lelius. nibil furius tres per idem tempus qui agitabant nobiles. Facillime eorum ille opera:ne domum quidem babuit códucticiam saltem: ut esset quo referr& obitum do. mim Seruulus: scripsit Comedias sex. ex quibus primam Andriam cum edilibus clar& jussus ante Cerio recitare: ad cenanté cum venisset dictus est inicio qui dem fabule: quod erat contempciore vestitu subsellio inxta lectulum relidens legisse, post paucos vero versus inuitatus ut accuber& conasse vna :deinde cetera percurrisse non sine magna Cerii admiracione et banc

VBLIVS TERENTIVS AFER

Ein Vot red diez buchs genant die Gulom Bibel-Innhaltend belonung der tugennt onnd strouf der laster



Icz nachuolgend werck vn büchlin so mitt dem allerhöchste flysz duch einen durchlewchtigen doctor vn andechtigen vater gemachet ist mit nam antomű rapigolis ist durh ynspreche des beyligen geysts ze same ersücht vn gelesen wor

den ze glycher wysz als die bin tut ze same trage das bomig mit dem wachsz Vnnd wirt genempt die guldin Bibel wän als das gold übertriset alle geschmyd. Also wirt ouch dises buchlin guldin gebeyszen von kostlicher durchleuchtung wegen des alten und newen testaments durch gnugsam kliches anzeygen verdienes und belonung aller tugentrycher werck ouh widerlegung der bösen

Daz aber die Bücher vnnd Capitel dar of diez Büchlim ofwyfung tüt dester beringer verstäden ond gefunden mügent werden will ich die nauch seezen aller bücher namen of die es anleitüg gibt im latin ond teutsch kurcz begrifen; als sy dan inn der großen Bibel gebrucht werdent of die allem diez büchlim ofzrichtung tüt of sein ding bewert Vnd die nach volgent die Bücher ofz d BibelDochismi at quexcellenussimi patris! sacraze litteraze boctozis beuotissimi! fratris iacobi magni! religionis fratri Heremitarum! sanchi augustimi sopbologii incepit. Cuius pzinapalis intenno est inducere legentis

animum adfapientie amozem.

SERENISSIMI atq3 ch21stranissimi pncp18 frāco
rū regst ofesso21. D michaelt? Sina puidēte grana episco
po antisodozēsi? sin pconii bumilis capellanus frater 1a
cobus magni ozdinis fratrū beremitarū fancti augustmi
pranū famulādi affectū. Antiq2 philosopho2 atq3
bocto2 memozatu vigna eligere, et electa in summā oz
dinatum redigere? ģīsti vtile, ģīsq3 oducībile nostri tēpozis
studiosis boibus orgnissime pater, tuo relinquo iudicio
Quippe q id, tū expietia tū logo rerūvsu vidicīsti. Ea p
pter psentē libellū ex antiquo2 poetarū, ozatozum atq3
philosopho2 granibus sententis pzecapue collegi et tuo
granissimo iudicio castigandum vedicaus.

Dividit aut plens opus in vece libros perales Quo ru primus est ve amore saprene otnens sedecim capia.

Capıtulu pzimu. Qualiter fapia reddit boies felices.

Ict Aristoteles becomo ethicox pho fapiës maxime felix é. Et seneca ad lucili. Beatá (in qt) vitá sapia pfecta efficit. Et sequit. Scionemine bū viuere sine sapie studio. Vinde veteres philosophi acquisius vite necessarios incipie

bant phophan? in qt Anstoteles appemio methap. Quo eni iure tam famosius salomon habet. Nempe sapietie munere obtunuit principatu et honore. Ipso vicete ve sapietia. Preposui (inqt) ulla regnis et sedibus. Et sequit.

Tunc quidam Judeus Videns Je fum dec faci entem divit ad Joseph Monne Sides Joseph filium tuum talia operantem que no licet no bis face in fablato. The fus two he audiens paisset manu ad manun dicens piscerisus. Polate passers ad wins instum Polabant con timio, biæntes aute qui aderant talia signa repleti sunt stupre magno.ct alij biantes lauduant eum, alij kw Situperakant eum Quiam autem ev eis abierunt ad principes facer whim et primates phanifeox et miciaue unt eis quod Jefus monspeau ifrael talia magna signa et Ontutes feat, at illi audi; entes, dipenint qui da, qui a hic est filius di Alij autem no sed amonium salet tiait itemm bt quida puer filius sacrotis anius am templi qui ann Jessu aduenerat ad luxndum knows bugam m manu sua cunc tie a ppulo diantibus cu fura mmo diui sit laces ques secrat et effudit aquas cogre gatas.m eis ætozænte-ipm edam aque duc tum per quem micauerat in eis aqua clausit Et quoniam consensus efficit matrimoni um:mittitur a patre luminum;patre mi= sericoediarum:nuncius celestis scilicet an gelus Babriel ad virginem nomine Mariam: que gemmis ornata virtutuz et do nis Inblimata dininis incompabilis erat vníverlis que tam pie tag lalutari divini dispositioni in totius nature humane persone preberet consensum. Dadmiran da legatio; ex omni parte veneratione di quissima-que nec primam similez visa est nec habere sequentem, Duid enim mains. anid fublimins anid denies falubrius hu mano generi de celo efferri potnitiplane nichil, Duod eni natura non habuit vini nescinit-ignozanit ratio; mens non capit humana, pauet celū, shipet terra, creatu= ra omnis etiaz curia celeltis miratur, hoc totum per gabrielem Marie nūciatur, et per xpristi adimpletur Annunciante eni angelo et veniète spirirtu sancto-mox ver bum in vtero; mox intra vterum verbuz caro et manéte incomutabili ellentia à é ei cu patre 4 spiritu sancto coeterna, assiplit intra virginea viscera; ut et impalli= vilis pati:et immortalis moriet eternus

ars predicandi est scientia docens de aliquo aliquid dicere Subs ieduz artis illius est terbum dei Subiedum autem sermomis é Predicatoris gelta lic fieri pol intentio predicantis et cetera sunt Si lermo fit waliqua auctoritate biblie tel sanctorum tuc balice predicandum est be valenter exeat a oze predicantis A in correlicat audientis . Unce aliquando conandum est bt predis cator loquatur quali cum admiratione bt ibi Ponne tacui-none dissimulaui Isliquando cu doloze et lamentatione bt ibi Isloso filimi absolon Aliquando culprroze et commotione bt ibi Pisi conversi fueritis et cetera Aliquado cuz proma et derisione bi ibi Adbuc rermanes in simplicitate tua · Alliquado cu gratia bul/ tus et manuu attractione btibi Uemite ad me omnes et cetera-Elliquando cum quadaz elatiõe bribi De terra longingua tene runt ad me Aliquado cu tedio et moignatione be ibi Costituam? nobis ducem et cetera-Elliquando cum gaudio et manuu eleua/ tione bt ibi Clemite benedicti Illiquando cum odio et bult auer sione bt ibi Atemaledictiet cetera. Et sic predicatoz debet le con formare gestui quem credenduz est christuz habuisse quado dirit Soluite templuz loc ponendo manum super pectus et respiciens templuz Ex his et lequentibus quifqz predicans faciliter recolli gere potest et acquirere gesta artem beraz et modu que sunt tag instrumenta ipsum in operato dirigentia Quia no repugnatali quem plura et alia multa scire bicelicet modum ignorare pose-k

pauca sunt et modica illa q scimo cespec

tu illon qignoramus.

Dema est pricipiū sermois ad qo plu ra rquirūtur Primo q sit o biblia sum ptū q habeat sensum perfectū Jon in congruum Jonimis longū no mimis breuem Bū quottatū æ termimis poi cabilib ot sunt ommia oba pticipia

Houersum me exercebant'qui secebant in porta. et in me psalle băt qui bibebăt vinu.ego vero ozatione meam ad te domine, te pus beneplacin œus, in muliitu dine misericordie tue Lopleda Manctificatoib⁹ tuis omps œuset vicia nostra curent": et remedia nobiseterna due niất: Do Suppopulu Juanos misericozoia ce? ab omni surreptõe vetustas tis expurget: a capaces facte nountatis efficiat: D offeria quarta Mota ao būc itroitū fit genuflexioetia cu repetit plos quia comin'exclusive M nomine comini omne genu flectatur.celestium terrestrium et infernozum. quia cominus fact? est obediens vigs ad morte, mor tem autem crucis. 1000 cominus ibelus critus in gloria est cei pas msp Domine exaudi ozanone meam.et clamor meus ad te De niat In nomine comini Dienondicitur Domin' vo biscum() remus: Flecta = mus genua Diatio resta que ompsœus: vt qui nostris excessi » bus incessanter affligimur.

per unigenititui passionem liberemur: Qui tecu pinit a Lectio ysaie prophete ecdicit dus deus Die tite filie syon Ecce sal uatoztuus venit : eccemer : ces eius cum eo:7 opus eius cozam illo Quis est iste qui venitæedom. tictis vestib to bosra ? Iste formosus in stola suargradies i multitui dine fortitudinis sue Ego d logi iusticia : et propuana = toz fum ad faluādū Quare ergo rubzű est indumentum tuur et veltimenta tua licut calcantiu in tozculari : Loze cular calcam folus: 7 te gen tibus no est pir mecu Lalca ui eos in furoze meora cócul caui eos in ira mea Et asper fus elt languis eozum luper vestimenta mea ret omnia induméta mea iquinaui Di es eni pltiois in cozoe meo: annus retributionis mee ve nit Lirculperi et no erat aus rihatoz: queliui et non fuit qui adiuuazet Et saluauit mi chi brachiu meu : 7 indiana tio mea ipfa auxiliata est mi

chi Oliserationum comimi

post winam (ne biscesseine a me) quia fine te non possus 2100. teptatoibus refistere. Atende in adiutorius meum) continue prestanto mibi auxiliu (comine deus salutes mee) a quo

am quo stiftit falus-

Aug Iniplo acceptum fu : vt conteplantes gloria tei a eins faciem vibentes eum laubemus in eternuz fine befedu fine aliqua pe na imqtates fine aliqua puerfi s tate peccati laudates beum quam non fuspirates interentes illi cui vigim finem fulpiram? ain foe letati fumus. In illa emiz ciuitate enmus vbi konum nostrū kus ē lumen nostruz beus est pamis be? est vita bens est: qui est bendais in fecula feculoz-Amen-

Tri cultodia vi. i Titulus tal oft. In fis nem propdithun cans

tam ipfibamid.

Ad officerandii intelle aum buius tituli pri= mo scienduz est op haut biatur-j. Dame riv Pauid instituit cans tores buantos-lecevin- qui per vices canerent binas lautes ain istis feat tres priapales catores fez alaph eman a pdithun. Feat ena bauid plaimos ab istis cato mbus tecantantes scom quistur j.pal-roj-a-j-eldre-in(Flosa Prozum cantoz nota in titulis - tum pro konoce mini = stern-tum peter nominu interp tationes per quas subjectorpsal mozum intelledus pandutur fis ait a buius plalmi aperitur intel lectus per wenome paithun qu interpretatur transitions cos-viz

qui inhiant terremis.

Jugo Afte ergo paithun p mudana quia in munto non est mfilaber afflictio spiis . Wite Senfus tituli talis est. Canticui. tradatus ifte qui idara victur cantiai quia in eo agitur be eters na btitudine ad quam iocundus est transire birgens nos in finem id est onmnostru Ilmii rom: at tribuitur bauid auctori- Canticii Sico factus pro poutbunid est p träfiliente munduz per conteptus per carmis castigatoem per roem a per conteplatoem.

Blos Poct enim nos pres dione seath ad lege bei ambe ad

etermitate transilire.

Doct etia vt thejaun ECO. femus in feculo ea que ad pfedum amman pertineant Infup wat vt refrenans wmo os suu obseruet ne per fatuitate wrwz inadat in peccatum quia scit policia etia de verbis odosis rationem esse reddendam

Ber vierundzwaintzigist Tittel

befetze von mangerlay hinleihen zu zimlichem geprauch Acco movatum genant. Und vo wider legüg verschultes schavens auch nach dem verlihen geprauch, vno von widerkerung des. so gelihen ist.

Bas erst gesetz

Bon zymlichem geprauch entleheter pferde.kleinat.bucher.oder anders varends oder ligends.vnd võ verwarüg derselben.oder wo das nit geschehe.sollichen schade zebezalen.

Deiner dem andern verleiht pferde. Flainat. Flai der . bücher oder anders ligends oder varends zu einem besonndern geprauch wnuerdingt vij vnuer pflicht exnichs lons. darüb. so mag der. de sollcher geprauch verlihen ist. das sellchen ist. geprauch verlihen ist. das er sollches dem. der im das gelihe hat. auf sollliche geschehe geprauch widerumb vberantwurte sol. vij voz aufgägs des gepzauchs ist er nit schuldig das sellch wider zer fere. Od de abzetrette. Di der. de sollche verlihe ist. ist schul

Dueniëte init notte diei ipsi? au adhuc trauga duraret achilles suo iaces in lecto tota nocte pteriuit in sompne cogitas qualit ad becarba suu divigat nunau in secreto tradatura ca ve si ei9 filia volixena sibi vella cococce iunalis federe matrimonii collocanda et que a sibi tribuat in prozeipse facet et pairabit o tot9 grecon exercit9 a troiane quitatis obsi dione discort et fine troianoulesione in grecia revertet of scan dalo quietato absog alicui? alterius cotradictiois euetu. Quace ipsis mane aurora surgente quenda suu secretatiu et sibi valde fidele velocif ad se vocat. Qui patefactis sui cordis archanis et iniucto sibi de how tacita occultaçõe sideli sirmit mandat illi pt ad regina hecaiba se dirigat in secreto data sibi forma madati Qui stati iussu sui oni fidelit obsectioans se ptinus acanzit ad iter et ad regina hecarba venies in secreto legacione sui dni fide liter padit illi. Regina vero heccuba que multa discucione vige bat verbis ipsi9 nūci plaado ato telleais liat multa suspina a pectore resoluisset nuaosic ad eig verba endit. Amice ad tuu dam redeas et illi ex mea pte secure pmittas or quati in me est leto ato su parata vota ei? tplere. Bed vt res ipsa fine debituco sequat necesse e me voluntate cegis priami viti mei et filis mei paridis explorare. De quondu fuero craorata infis die taa ad me redire curabis rusum a me ve fieri potent recepturg. Auditis ergo vbis hecaibe redit nuagad achille et nuch sui audito raso in fuis doloriby respiranit achilles du Bbox spes eigeralaranit animu et sub ipsi? spei fiducia quodamodo regeuit. Regia vero becarba regis et paridis habilitate captata i secreto refert illis Bba que sibi achilles p nuau suu misit quib?auditis rex pam? p magna bora inclinato capite nichil dixit diverfimode cogitado sup Bba eius &. Demu regine heccube sic rndit. O & duch aio meo vicet illu i amiai ware a tate iimiaae odio sic grauit me offendit pt aboculis meis nichil lumë equeret hectore inffecto ob animorte grea refupserut audacia cotra me in meu et meox eximiniu anhelates. De vi deinceps si q sut futura gravioza vi tem? vt falti alij filij mei michi seruet icolumes et vt ego i meo

de puero hoc. Ecoès qui au dierat mirati lut:et de hijs que dicta erant a paltorib enleimeanahleolgida ede na de de la como d rens in corde fuo. Le reversi funt paltores laudantes 4 glorificaces decim omnib que audierat + viderant li= eur dienielt ad illos. dien Lredo. Offer. O eus em fir= mauit ozbê terre qui no comoue= bimr . parata ledes ma de ex mic a semlomes. Sen. (1) unera nfa qs dhe nativitatisho dierne milteris apra pue mant: vt ficut homo geni= tus idem refullit de?: licno bis het terrena lubltätia tö ferat qui divinu ê. Alia fec. Mulcipe quis due muneradignattroblata: 4 beate analtalie luffraganb'me= ritis:ad notire faluns auxi ell. A. eadne munuquil facio. Quia pincar. Lõmuni tates 4 die. Lo. (Heultala= us filia (pon lauda filia ihrlem. em ret mus venit famus a falua:

eon eum A. İqc. idnumson emon gundlanının entranın entranın etti ası natalısı inltanıret: mı' entranın entranın etti atatısı. Aqc. alia etti düre fa alia etti ania müeribus lamis etti atatısı müeribus lamis etti atatısı müeribus lamis etti atatısı. Ant. etti atatısı etti atatısı etti atatısı etti atatısı etti atatısı. Ant. etti atatısı etti atatısı etti atatısı etti atatısı. Ant.

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perin suphumern er? 4 vocabiene nome er? magni cossini angelus. ps. Lancace dio cancini noun. qa mirabilia tecir. O so. da mirabilia tecir. O so. da mirabilia tecir. O so. da mirabilia tecir. O so. di
men meumi die illa: quia

Babari geffto at mery frage damast stym-a mezy kraginan ematstu duom Attibutow geffe at podlemezyaura series of more as to frage Ennon mere damastite A od pomociv as dollaring na polnocy more emantea Strana polnočnie Ale Strana nawzehod Punce zpft reden auran azpftreden da maffen-azpftred galand nazpftred ze mie pragelftetordan rozhicu qe Emori na wzchod Punce-Take mierin Buden Atra nawzehod Mines-ale Avana poled nicoduniar az do wod wz ptiweni kideo a potofaz do more uxheroa strana poko me & poledni · a strana movita move we Necoderage vuricmo az v prigdes do L mach Totat strana movita V vozdelt te zemi tuto wani po pobolenich vzrakel Fra a nechangu wā wdedictwie puri asoze gestoby pristupil & wa a gesto by splodififony pstred was v budu wa tako tu rodili mezy fyny pzrakelskymi nch swami rozdele wladavstwie pstred posolene yzraselisto Amposoleni wste rezfoll Bude prichoze tu date ger wladar Awienwidan Buok of Ca XLVIII+

Latot a su amena vossseme od Prayow polnocinial poolercity embraducom demack lien en non meze damasts in ma posnocy podsec mach P Bude ge Meana wachod flunce niemore dana gedna: a od nieze dan od strang stuncine at & strang more afer geona anamezy afer odftrany wzchodu Mineche" as to stranomore neptali ac dna-amezy neptaliod strany wzchodu Muneene az & stranymore manassege dnaanameromanasteodstrany wroko du flyneine az dostrany more efrai ge dna Anamery efrai od strany wzeho du Almecine at to strany morge ruben gedna - A namero Ruben od strang

Thinesine of bottrany macre - & Bute swatchie v pstradmie prwotiny trevez इस्ताअंय शिक्षिती के धर्मार्कवर्गिक्स अभिगर्कक Gictina afficow a finadoft defettifycow Ale tyto budicpowering financiae bie; The Mapolisocy victimesticems tifycow a Emora श्रीमा केर्या केर्या संक्रिया कि सिक् wzchodu Muncine wffiri defet tifycow a En posedni na deel pietmezestetma tify crow P bude (watyrie panie wprofited nie-Anieinn fwatzwie Budez fynow fa dockowych aelitoluoltrichal polwat mych obygiepow mych-ane poblitill Povi suzbludil synome parabeletti pa Est su poblistil D' sewitoux & Budu qui prwoting zprwotin zemie - Swatt fwa evel vodle meze lewielt pel Ale v fewi com trei - vodie Beavow Eniet Poch vkt mezgietma tifygow wzbell aw ffirzi de feetifygow Wiffelle blishoft wetmet existing tifycom affirebolt defet tifycow A ztoho ne vprodadie ani promienie a suit przeneseny Budu perpotiny zomste+ neb poswiegeno ha panis - Ale pice tify gow geffeozbywaginasti popietmez Bietma tisperieck obecame bude Wiestu En prziebyten ak predmiefinn-A bude Alesto v pftred mie a toto micev me & stranic profinctinc pict for a cityra it sy ge a & strante posednie piet set a cityvi ti Spee A Estranie wrogodu stimeene viet fet a cityti tifbee a f fevanne zapadu finn ce pict fet a etyri tifpee A Budu pred me file Aliestana polnogy dwie stie apade fat A na polednedunie stiga padesat A na wachoo Minecowie file a pade fata f mori CC a patefat Ale to cos Buge 184 wine na del podle pewotin swatynie-p tifocownawickob filmceartifocowna zapad Budu tak prwotiny swatyme V Bude obite me & chlebo tie melto Muite Ahiestu a stiežebnico mestu pristingoma

trespaulte trescressienne et tresredoubtee princeste la roine de frace Darguerite: ma tressou ueraine dame en nostreseigneur hiesus: hum ble salut et grace parfaicte: Frere Dicole le l'Due hüble professeur en saicte theologie religieur ala mere de dieu nostre dae des carmes du couet du pôteaur de mer et de la feu roine charlote que dieu absolue cofesseur et deuot chapellai: et le pre perpetuel subgect et orateur.

Refredoubtee a gracieuse dame: de presumptid temeratre sero te a reprendre de presenter ou descripre a si nobse pricesse cho ses no dignes. Mais Bostre approuvee bontez gracieuse bu manite superepredete ma fait bardi a Bous supplier tant bus blemêt: de ne 80% soit moseste desplayant ou indigne ce petit don sesse e Bous psente: partie esmeu par nobse dame: ma da me de Segre Marguerite de corando. Si teptació humat ne ou impertinete currosite ma auace: Bostre hauste clemence mo fait eveusera. Et se ornement ou stille requis a Bostre ma

anificece nay fait affes grant: excuses ma rudesse: et prenes mon destrainsi que pour ure add font les petis presents a seurs bons seigneurs. Cobien que de stures soit the stimable multitude:ce no obstat des engins humains lestude a solertie inestimable ne cessera vas en covositió de nouveauly traictes (si nouveau se doit dire le Bestement vze nant nouvelle forme fraure ou differencercobien que la matiere prejacente foit en fon estant) mil est à ne Boie en ce present Secours les differences de noualitez: et chescü de fire babuser a fon seno: tant seulement changant Sng stille en pluo grant ou pluo Se prime: se dit auoir no de lacteur. Caire me convient des gramaciens: orateurs: logici ens:musicies:astrologics: a philosophes: desquels le diui hierosme dit. Quod medico ru eft medicitractant fabrilia fabri. Medecino medicineo tractent: et leo feureo leo choles fabriles:et ain bes ars mecaniques. La feule art beletture (ainh que experièce le mostre) est de tous embrassee. Dar quop se fait souvet que les ignoras autant que les instruis se efforcet de escripreide coposer: de direiet de fait due dielle assocre deult eftre escotee a son haust caquetie ung sot Diestart fera grat debat de parostes Baines. Côme le sophiste par language oblique corrumpt Berite. Et ny a cellum qui ne cuide muenty Balore Ses anteres: cuisat Semofteer anat quapranste. Et se moy fera sit q en aultrup metmes ap gette ma fauly. Ja dien ne le seuffre de ce presinner a Buloir de struire deprimer ou briser ounrages parfais et entiers. Asa costruction du temple sa Comonior argent et pierres precienses les gras a punsans enfirent offerte. Les infe 4 11



E fassen makeden vell evne Berefardt vnde fande deme Conigt die Verice negen Jusent riddere an andere voyt fnechte. Onde sanden Far mydde eynen eddelen ridder vor eynen houetma & het hatwi gato. Dord syne dogede bet man on evne vader der vader. De na Ver saffen Banyr in De Bant Par stond inne eyn flegende arne vn eyn drate vn cyn lauwe vn togben in den Erich. Do se to deme Conigt queme se worde wolentfange. Onde eyne de louede dem andere truwe Dn do de francken de sassen segen sone vorwuderde sere wente de sassen weren grote lude unde houerdich. Se hadden lange hare wente up de schilderen. Die wapen waß reyne bre clerder de weren van verllen või Badden lange spere unde forte schilde unde grote Breyde meste up orer siden. Do spreten de francten den luden stadt gar duct to louen wente Fat were eyn wilt volck-vnde yd mochte kome dat se wander Jages dat franckische rick vorstörden weret dat men soden volck int landt stadte. Konigt Tiderict terde sict an de worde nicht were ome was des volctes Behoff unde Bat de sassen dat se de Borck wolden stormen do armefry d ppp vlogben vas. De sassen seden Ja. vnde legden sick vorde bord int suden unde int osten. Des anderen dages ginge se to storme mansicten vnde fuerden de Bord. De doringt segen seentonden de Bord nicht bes Bolden vnde drungen mansteten vell der porten den sassen to. Do vor Roff sick eyn stridt so dat der döringk wardt vele gestagken unde gewü Det. Onde der sassen Blenen dot ses dusent. Do wart echt eyn frede Bero: pen vnde kongkarmefrid de kadde evnen man by sick de keyt vrnugb Ven sande Be to fonigh diverice mit grotem schatte vn spraf. Der fonig wur vinme wultu dyne swagher vordriuen he schal son dyn knecht vind Pat landt van dy tolene entfan. Do de lonigh diderick dut horde do sede Be vo were better dat be synen swagber to gnaden neme wan dat be dat fromede ungetemede volt settede in dat lande Vn louede one Be wolde one to gnade neme Do dusse yennigh dusse atworde hadde he gingt dra Ven to dem konigh ermefrid vn sede ome dussen frede des was geframet alle dat uppe der boick was In dussem frede so revt eyn dozings mit eynem hauete by eynem water her do he den hauect vp warp do floch be uppe des anderen fyt des waters do fam eyn fasse degreyp den Bauel De Poung Bat de sassen dat Be ome syne Bauect weder que de sasse de spract neyn de dozingh sprack gyffmy den Baueck wedder ich wil dy vormel Ven eynen rad de dy unde alle den sassen nutte is de sasse spract la segge my dat vninym dyne Baucce denne. Do sprace de doung B. De Beren sunt vorenet und vyndes se Juck morgen in den Berbergen der eyn gy synt alle geflagen edder gefangen De Pozingh gyngt Ben myt synem Bairet vnde de sasse vormelde dusse wort. De sassen worden alle erre. So was Jusse Batwigato de élderidder de na de Banrr in de Bant dar Incstondt lo ictrede gesecht bebbe ern flegende arne ern wet lauwe ern rot dracte Do sprack deridder Ick sach ny eynen sassen flegenond se syn nu in dem

puram poltiaz lanctam oltiam immaculată a nem lanctum vi te eterne: et alice falutisperpetue ponatman lupra oblatum

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uriabiahe rquod tibi obtulitlümus lacerdos tuus mel chiledech lanctüla crificiuz immacula tā holtiā Lancel latis manih9 incli

Opplices net te rogamus omipotés deus in be hec perferri per man9 lacti angeli tui in lublime alta re tuum in conspectudinine maieltatistuevtquotquot ex hac altaris par

angeli.adozant dominationes tremunt poteliates (elicelorūqz virtutes acheata leraphin. locia exultatione cocelebzāt. Cum quibus et nrās voces vt admitti inheas depcamur supplici confessione dicentes. De beata virgine Maria Prefacio

ere dignum et instüeit equum er salutare. Dos civilemy et ubiqs gras agere. domine sancte pater dipotens eternedeus cte i veneratione beate Marie semy virginis exultantibus animis collaudare, benedicere et predicare. O ue et unigenitü tuum sancti spiritus obumbracõe cõcepit, et virginitatis gloria permanete huic mundo sumé eternum estudut, hielum christūdum nostru Der quem maiestate tuam laudat angeli, adorat dominaciones tremut potestates () eli celosop virtutes, ac beata seraphin, socia exultatione cocelebrat. () in quibus et nostras voces, ut admitti inbeas deprecamur, supplici confessione dicentes.

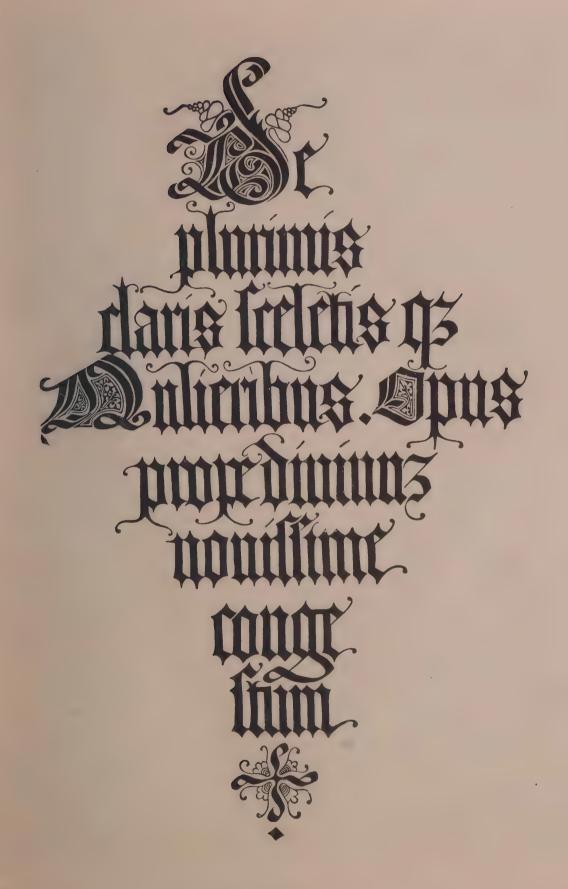
Citer exorare, vt gregé tuñ palfor eterne no deleras, led per beatos apolfolos tuos cótinua protectione cultodias, vt histoem rectoribus gubernetur, quos operis tui vicarios eidé contulisti preede passores et i deo. Lum angelis et archage? cum thronis a dominacóibus en una omni militia celestis exercitus, hymnum glorie tue canimus sine fine dicentes.

Sequitur nunc prefacio quotidiana

Et cum spiritu tuo Sursus corda Vahemus ad dominu Gratias agamus domino deo nostro Dignum et iustum est. ere dignu et iustus é equum et salutare Los tibi semper et voigs gracias agere due sancte pater dipotens eterne deus, per christum dominu nostru Derque maiestate tualau dant angeli adorat dominacões, tremunt potestates O esi ce lorug virtutes, ac beata seraphin, socia exultacione concelebrant um quibus et nostras voces ve admitti inheas deperamur supsici confessione dicentes.

Anctus Sanctus Sanctus domino deus sabaoth Pleni sunt celi et terra gloria tua Osanna in exelsis Benedi

ctus qui venit in nomine domini Planna in exellis.



POLIPHILO INCOMINCIA IL SECONDO LIBRO DI LA SVA HYPNER OTOMACHIA. NEL QVALE PO-LIA ET LVI DISERTABONDI, IN QVALE MODO ET VARIO CASO NARRANO INTERCALARIAMEN-TE IL SVO INAMORAMENTO.

NARRA QVIVI LA DIVA POLIA LA NOBILE ET ANTIQUA ORIGINE SVA.ET COMO PER LI PREDE CESSORI SVITRIVISIO FVE EDIFICATO. ET DI QVEL LA GENTE LELIA ORIVNDA. ET PER QVALE MODO DISAVEDUTA ET INSCIA DISCONCIAMENTE SE INAMOROE DI LEI IL SVO DILECTO POLIPHILO.

S EMIEDEBILE VOCE TALE OGRA

tiose & diue Nymphe absone peruenerano & inconcine alla uostra benigna audietia quale laterrisica raucitate del urinante Esacho al sua ue canto dela piangeuole Philomela. Nondi meno uolendo io cum tuti gli mei exili conati del intellecto, & cum la mia paucula sufficie tia di satissare alle uostre piaceuole petitione.

non ristaro al potere. Lequale semota qualuque hesitatione epse piu che si congruerebbealtronde, dignamente meritano piu uberrimo si uno di eloquentia, cum troppo piu rotunda elegantia & cum piu exornata poli tura di pronutiato, che in me per alcuno pacto non si troua, di coseguire il suo gratioso affecto. Maauui Celibe Nymphe & admealquato, quan tüche & confula & incomptaméte fringultiéte haro in qualche portiuncula gratificato assai. Quando uoluntarosa & diuota a gli desii uostri & postulato me prestaro piu presto cum lanimo no mediocre prompto humile parendo, che cum enucleata terfa, & uenusta eloquentia placedo. La prisca dunque & ucterrima geneologia, & prosapia, & il satale mio amore garrulando ordire. Onde gia essendo nel uostro uenerando conuentuale conspecto, & uedermesterile & ieiuna di eloquio & ad tanto prestate & di uo ceto di uui O Nymphe sedule famularie dil acceso cupidine. Et itanto benigno & delecteuole & facro sito, di sincere aure & florigeri spirami ni afflato-lo acconciamente compulsa di assumere uno uenerabile auso, & tranquillo timore de dire. Dunque auante il tuto uenia date, o bellissi. me & beatissime Nymphea questo mio blacterare & agli femelli & terrigeni, & pusilluli Conati, siaduene che in alchuna parte io incautamente























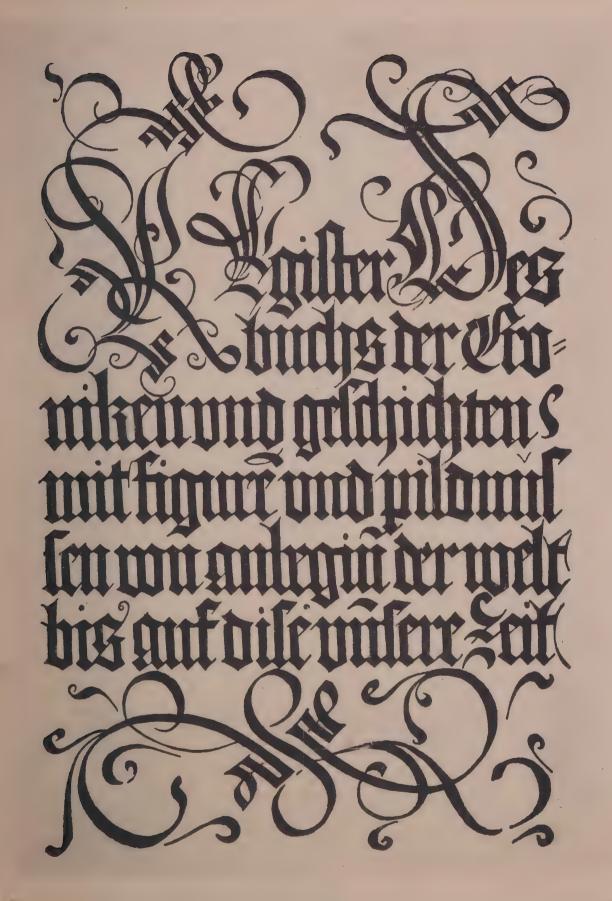


mento dñe famulou famulau gemau. Planoria viuorū. At oim circustantiu quou ti= bi fides cognita est et nota de= uotio pquib' tibrofferim' vel qui tibi offerüt hor facrificium landis.plesuis oib pro redi= ptoe animar suaru p spesalu tis et incolumitatis sue tibiqs reddût vota sua eterno deo vi= uo et vero. () õmunicantes et memoriā venerātes. In primis gloriose séperas úginis marie genitritis dei et din nëi ihu xvi. Sedetbiouaplornarmartirn tuorum.Pitti Gitti Gimusout Facobi Fohannis Ci home

prestas nobis Oer Kiom At cutipso At in tipso est ribi trox patri omipoteri. in unitate Kipūs schomis honor gloria Peromnia secula seculoză Amen. Ozemus Preceptis falutarib' moniri.et dinina institutiõe formati andemus dicere. P ater noster qui es in celis sanctifice i nomé tui. Adueniat regnú mú. Fiat volútas ma sicut in celo in ter ra. Panë nostru quoridianu da nov hodie. Et dimitte no bis debitanë a sicut et nos dimittim debitoziv në is. Et ne nos inducas i tentatione. Sed libera nos a malo Ame Libera nos glum' dne ab omi bus malis preterins plentibus et futuris. Eintercetente beataet gloziosa semp virgine dei genitri reM aria, et beatis aplis tuis Oerroer Paulo atquifu drea cũ omibus sancies, da pro/ picius pacem in diebus nostris. prope misericordie tue adiun, et

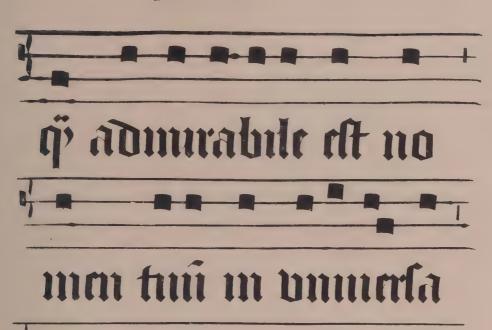






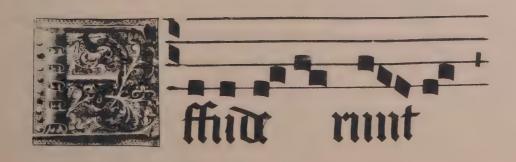
tenthumben vnd land in erviger gedachtnus seiner eer iglich volemindungen Mtdye vorten der eere mit einen erlichen thatten gehiert Auffgericht terreich Narhogen zu Burgundt vn haubt der cristennshaut aud igreach Linns voor erb Ers regirung lenttenutigen großmutigkat vin Dem Merdurchsteuchtignsten großnechfing The pad Berren herren Lagrimilian Europa të zulob vnd mær madhagen serioogen zu 2017

Sa Er sach gesund den Beld werd Aber Er liese sich mercken nicht Sprach ach herr mir ist meingesiche In solichem vall vergangen gar Dorschreckhen das glaube mir fürwar Wie habe Fr doch gethan sage mir Tewrdanneth antwort Jeh eyle sum Tier Anno het auf den rain nicht vil acht Sarumb soist an mir volbrache Sas Wort/ein Gech man soll Efell Reptten/andem solich ungefell Rhomen/es ist aber ein mal Geratten wol in disem vall Onfalo schweigstill ret mer nit Samitein peder anheimrit ie Onfalo Tewrdanck in ein ander geferlichait mit einer Puchsen fürt.



terra Glava water

Stona in excelles to non diatur net Illelina De ste milla est mili festim her dement in domini ca sed in ext semper dur go aia nea Illelina Lan dite so ext: Tractus subscriptus semper diatur mil her festi dement in dinea. In extens separ di Gra



Pres que Teelle nef de conq cens toneaulr est appareille de to⁹ ses appareils. Equippe po²

le naugaige. Armee de toutes choses
Réquises au fait de la guerre. Le que on
paura mps lesoits emq cens hommes
tant pour le nauigaige que pour la guer
re et combat come deuât est dit est besomp
pour lesoits einq cens homes auoir en
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on fait les aduitaillemens les biduailles
et aduitaillemens qui sensupuent.

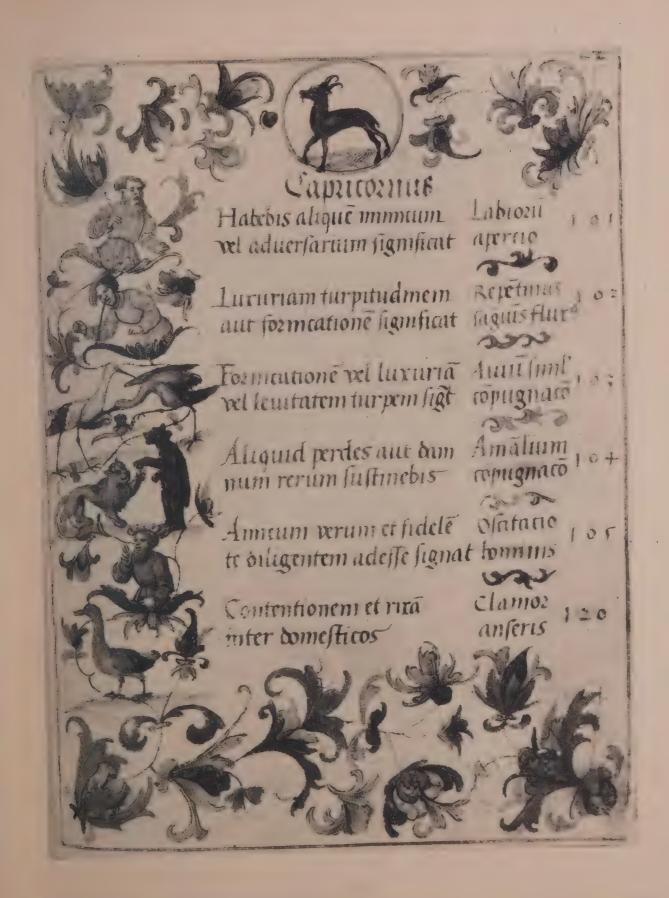
Dam biscupt
Dam france a six sols la xn."

Farmee

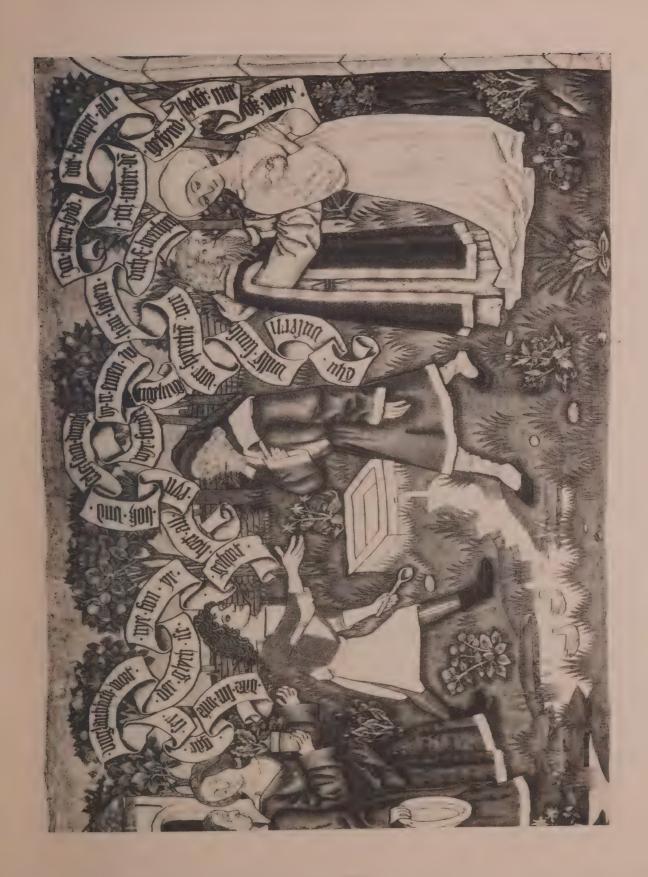
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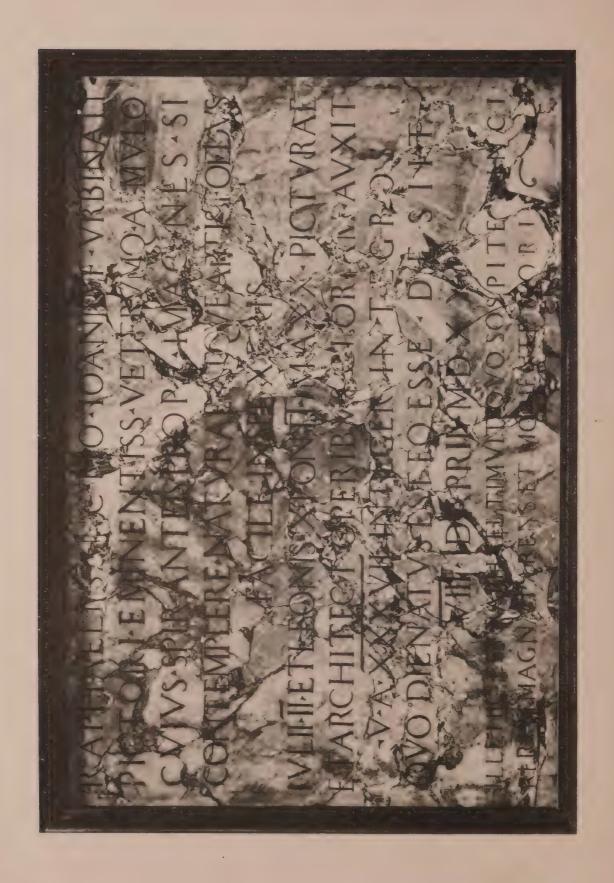










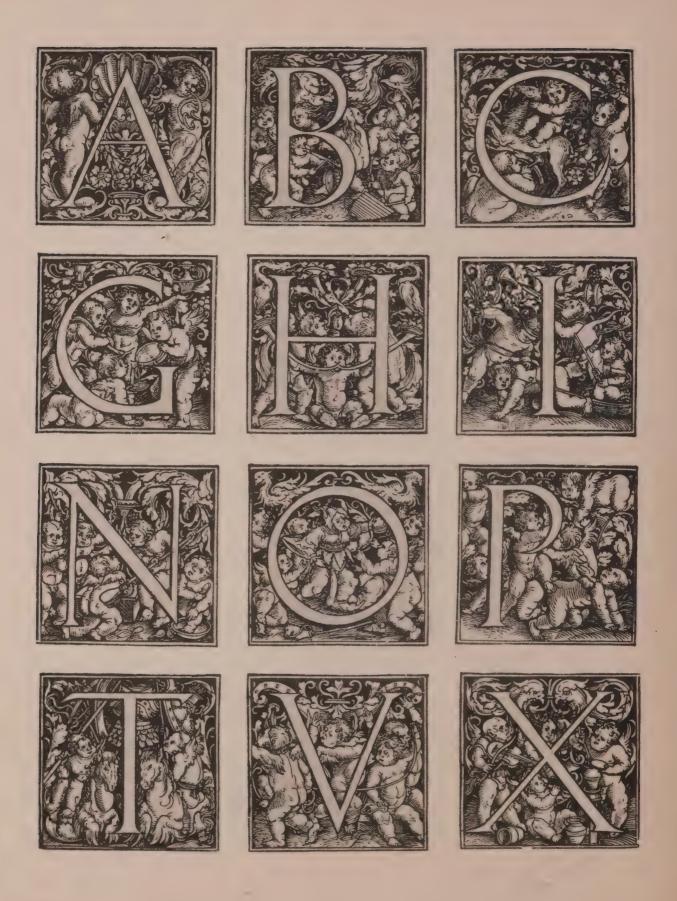






HENNINGO GODEN HANELBERGENSI SVE ÆTATIS IVRECONSVETO RVM FACILE PRINCIPI VVITTEMBERGENSIS ECCLESIE PRÆPOSITO HVIVS SCHOLASTICO CANONICOQ EXTREMA ÆTATE SED FLORENTISMS HONORIBVS ANNO CHRISTI M.D.XXI. XII. CALLEE BRVARY VVITTEMBERGE VITA EVNCTO SEPVLØQ. MATHINAS MEYER IVRICONSVLTVS. CATHEDRALIS HILDESHEME SIS. QHVIVS I CCIFSIARVM CANONICVS VLTIMÆ EIVS VOINNTATIS PRIMARIVS EXICUTOR PATRONO OPTIME MERITO (FRATITYDINIS ERGO F.C.







Beschreibung der Benediger Co-

mun/ Disprung ond Regierung/wie das erwachsen/ ond bis anher erhalten ist worden.

Durch Donatum Gianottn Flozenthinern.

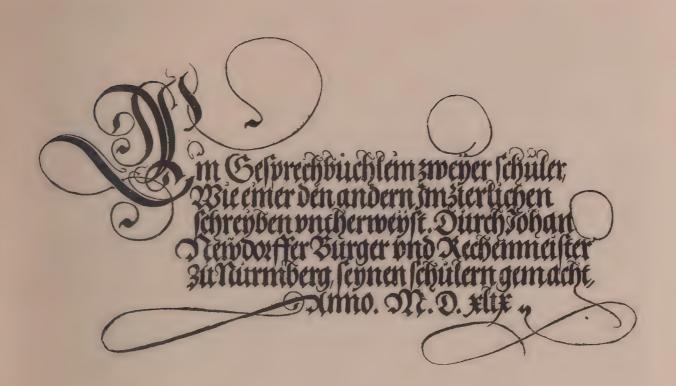
Der erst Dialogus.

Duderreduer. Herr Trifon Gabriel/Ond Johannes Borgerinus.

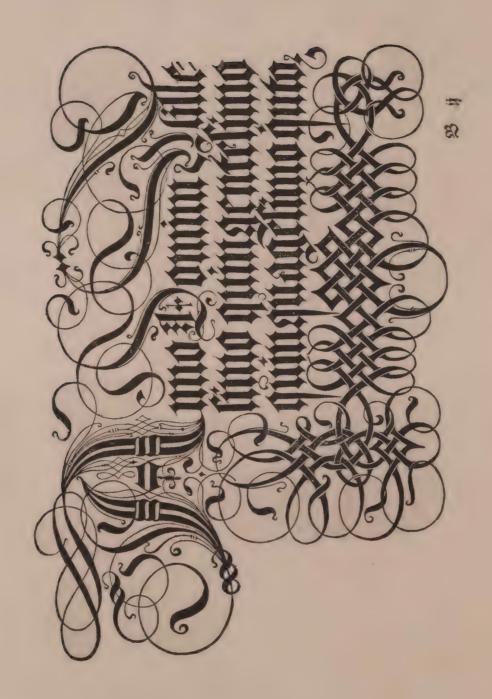


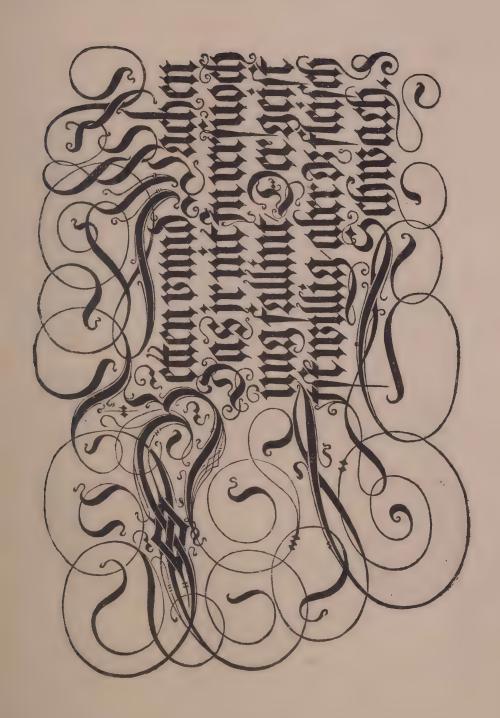
Te jenigen / so der Wenschen gebreuch zuwerwemen begirig sind 1 pstegen andere und frembde Landt und Stedt zudurchzießen / zubesez Ben / und was sy darin Ires erachztens theur / und übertrestlicher wirde balb unbetracht mit sürzuschreiten besinden / vleistig zubeschreibn / An f das Sy durch derselben erkantuns / wit allain destantmerchiger und gez

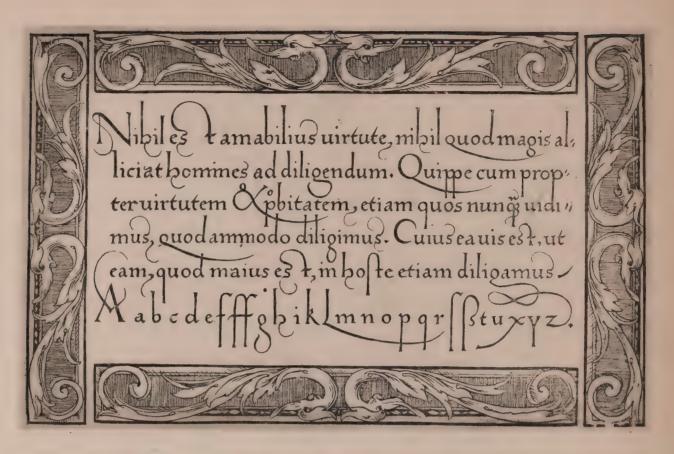
schickter/ Sonder auch den Jenigen rais / So die Mauren Fres Datterlands mit lassen / lieblich vnd fruchtbar werde. Olus dem kombt/das Fr vil die gemainen vnd besonderen gepen abne= men: Etlich die alten Begrebnussen verzaichnen: Olnder besteisfen sich furstaren / ob was theurs von disem oder Jenem Landt berkomb: Etlich beingen bescheiben/ wann Sy etwo ain Stadt/ von natur/ oder künstlicher erbawung vngewinlich bestunden: Olin Jeder verzaichnet das/zudem Pr von natur mer luste hat/ Dder aber das/welches erzelung er zum lustigisten von wunder= lich zuhörn acht. Don ainem solchen löblichen beauch/hab ich mich auch mit absöndern wellen / Sonder beschlossen / etwas zu gedechtnus in die schrift zubeingen/ Olus dem mit allain obge=

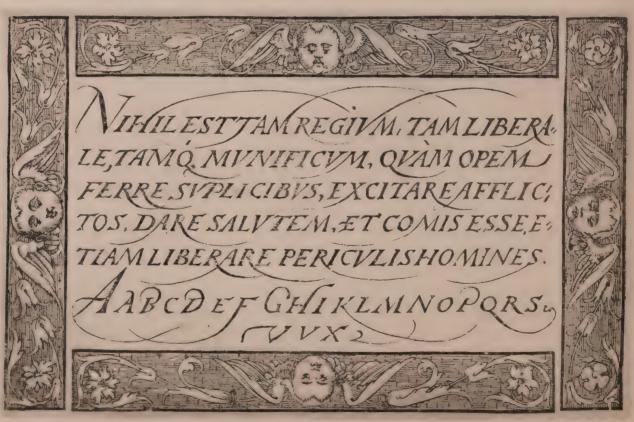


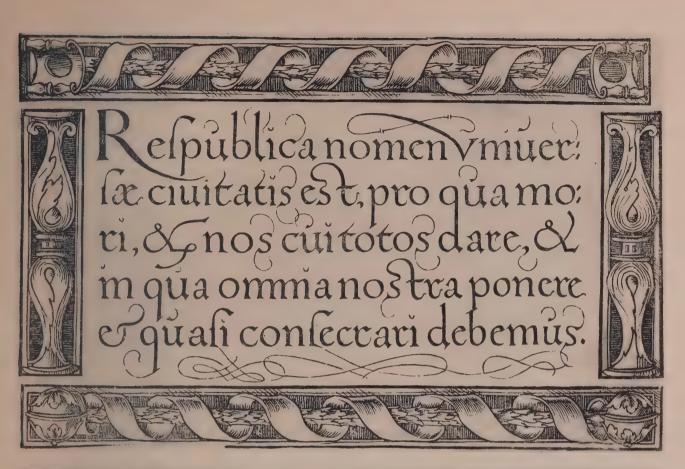
HI Cum gratia et pri uilegio.







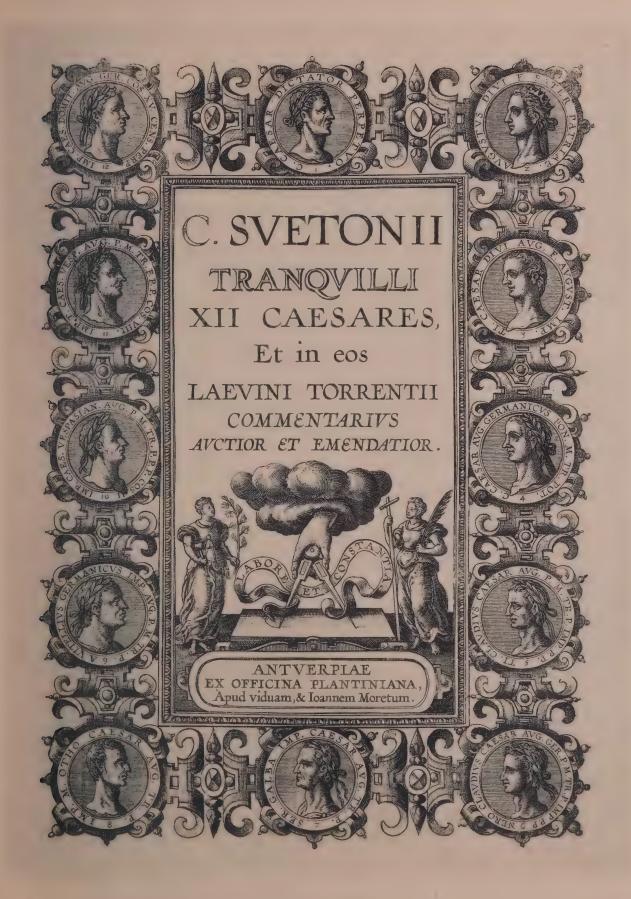


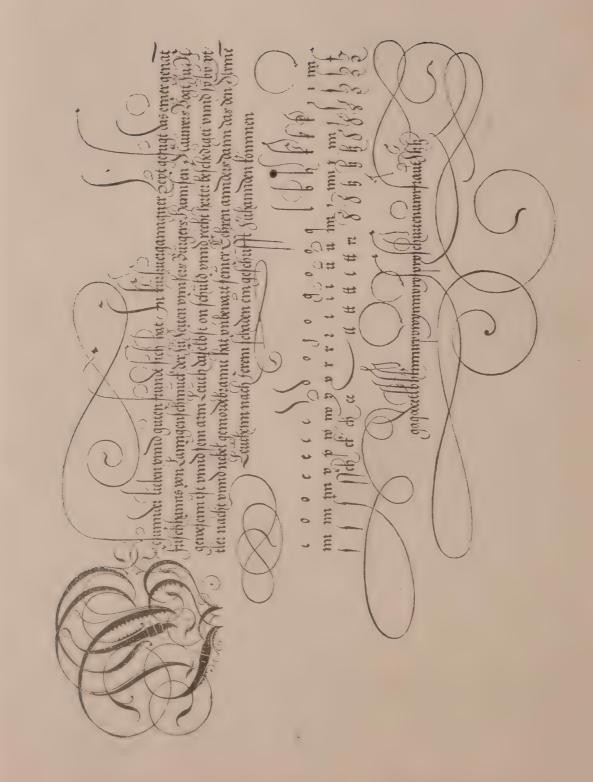


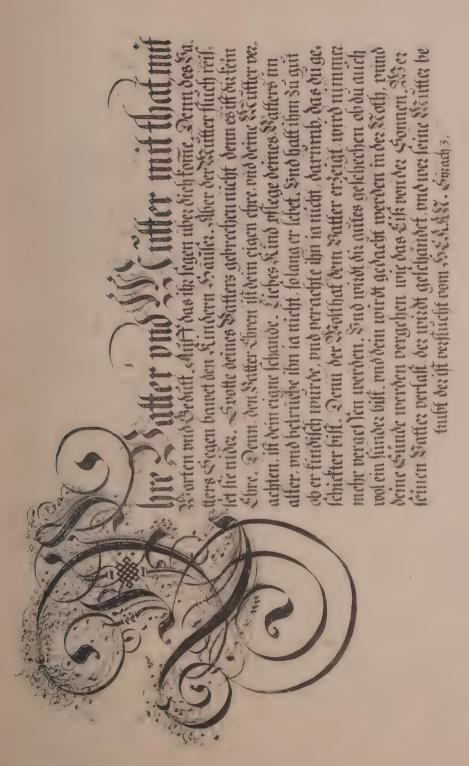


met honorem omnipon ns Ori, ar bratiffine virmine horst Canomina, horandu rionale ao nfininghon perditt emelie Sorre oms un frants Con urntus Zom Wv mubadi Colon וחסים ולורחו

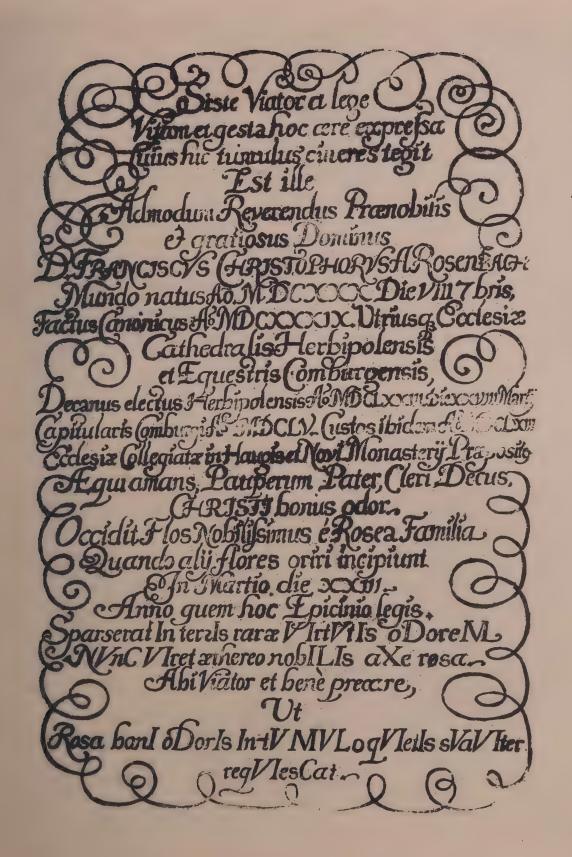
Juno reparanonis faluna nother. M. mar. legenn .







la Ravificatione frà il termine d'un Armo, respeuto al secondo articolo dell'assicuratione di detta sea Coc ma Contessa se consi; derata la dubicià della sua superviuentia, et del nascimento, er superuiuentia delli s'i figli es per quell'altre ragni lungamente discusse in questa Regia Cama siamo di noto e parere, che de recevou? li quali debbono correr in beneficio della s'a Convensa dal giorno esesi papara à U l'il deuro Capitale non solo du: rante la uita della detta Signa má antora perpetuamente, per Se in quello modo si viene adassicurare la goduca di deva Gracia dal price, e' in perpecui con leuarsi ogni dubicia, e' difficultà della superviventia sua e delli sio suoi figli, nel ese un cora potria UC per m' csiarezza impetrare da s.M. nel termine del medesimo Anno com'è deuto di sopra noua sopra Carca di S. M. remettendosi que Ita Regia Camera nell'uno, e nell'altro Arlo, al che VC. comandarà, in gratia della quale di continuo ne ra ccomandamo. Damm Neap ex Reola (amera Surne Die 11 Mensis May 1616. D. V. C. ser " Il Iuoqueenene, e Presidenti della Ra. Cama della Summaria, D. Berardino Montaluo M. C 1 Jacobus Salucius Comissarius, Scipio Brandolinus De Juan Enriquez Perro Tordan Vrsino, Claudius Blandicius, Juan puineana Julius Perra, Jos Fixes, Joannes Vines Sebastianus Racionalis M Jacobus Salernus Fran Bolinus Adts In Consultar 6: fol. 16: -Ceo Juling Eras gnavagnus D'. Cung P! rook subsi de sionain



EPISTRE.

sut impossible de resister à cette Renommée. Elle rompit tous les liens qui m'attachoient à Rome, & au service du Pape; & ie vins en France auec elle, pour estre spectateur des merueilles que i auois ouyes; & pour voir ce visage heroique, dont i auois veu de si beaux Portraits de là les Monts. La mauuaise fortune de toute l'Europe, & mon malheur particulier, voulurent qu'à mon arriuée en France ce Grand Prince fut appelle au Ciel, & croyant venir à son Triomphe, ie me trouuay à ses Funerailles. Ie ne renouuelleray point mes larmes deuant V. M. (elles servient inciuiles & de mauuaise grace) Ie ne repeteray point mes plaintes qui luy seroient importunes:Ie luy diray seulement que la Royne Regente vostre Mere, ayant esté aduertie du dessein que i'auois de contribuer à faire reuiure ce Grand Prince, elle me fit commander par vos Ministres de mettre au plustost la main à l'Oeuure:Et pour m'y obliger par une auance de sa bonté, elle me donna un logement dans les Galleries de vostre Louure. C'est là, SIRE, que i'ay acheué LOVIS LE IVSTE Combattant, que

EPISTRE

fes vieux Soldats, & les renvoya dans sa Macedoine jour d'un repos dont il se privoit luy-mesme. Mais, SIRE, il faut l'avouër: il n'eut point le secret ni d'affermir ses Conquestes, ni de rendre ses bienfaits immortels, comme Vostre Majesté, qui en donnant cét heureux asyle aux Soldats qui l'ont servie, l'établit en mesme temps pour tous ceux qui serviront la France.

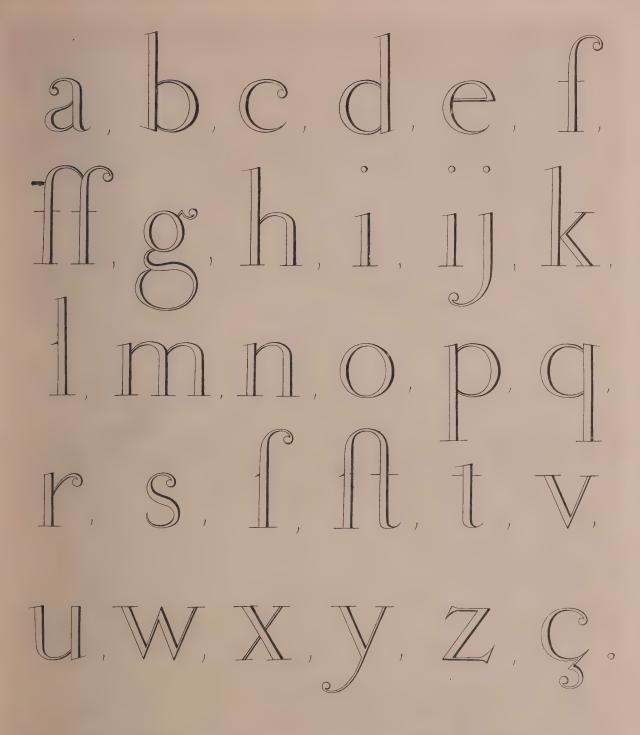
Quelle nouvelle force ce Bastiment, qui ne paroissoit destiné que pour la pompe ou pour le repos, ne va-t-il point ajoûter à vostre Empire! On nous décrit ces Amphitheatres, qui sont encore les plus beaux restes de la grandeur des Romains, où sous l'apparence des spectacles & des divertissemens, leur Politique songeoit à aguerrir leurs Peuples. Cét Edifice plus superbe, mais plus innocent que les leurs, fera par des moyens doux & pieux, ce qu'ils cherchoient par des voyes inhumaines & profanes. Au lieu des Gladiateurs, qu'ils obligeoient à se massacrer impitoyablement, ces Invalides entretenus avec tant de soin, enflammeront le cœur de vos autres Sujets, & vous en feront des Soldats, en leur montrant les precieuses marques de vostre bonté Royale. SIRE, dans ce pompeux asyle, où vous leur faites oublier les peines qui suivent la profession des armes, vous rendez encore un éclatant hommage au Dieu des Armées, par cette somptueuse Eglise que vous luy consacrez.

C'est là que vos Soldats apprennent à desirer une autre gloire & d'autres biens que ceux qu'ils cherchoient parmi tant de perils. C'est là, qu'aprés s'estre exercez avec tant de succes dans la discipline militaire, ils sont instruits dans la discipline

Chrestienne.

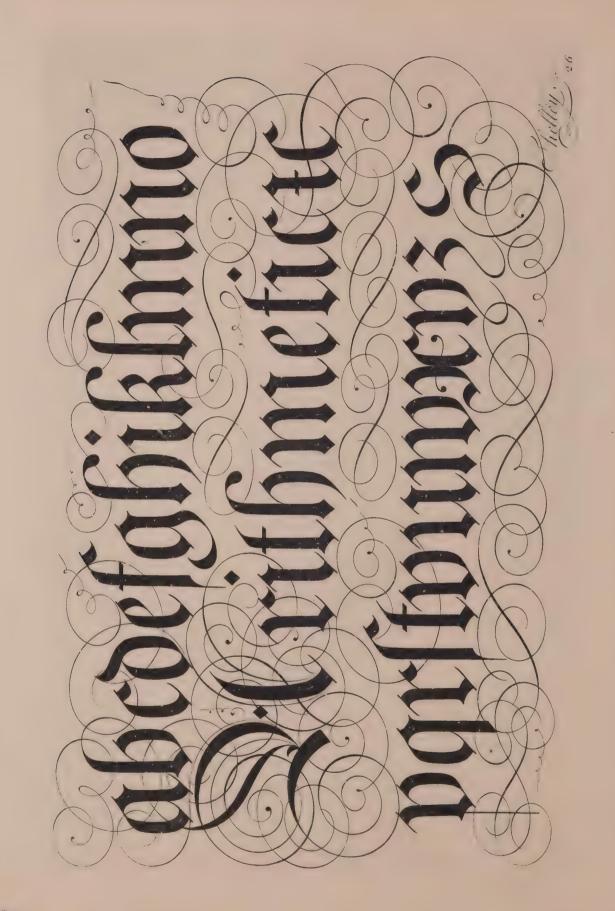
Ainsi ces mesmes hommes qui sembloient tout a-fait

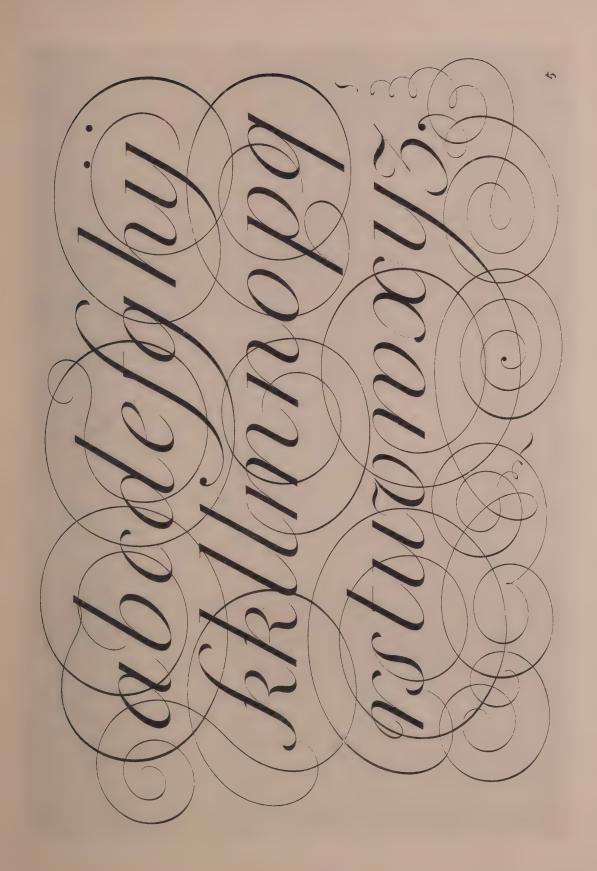
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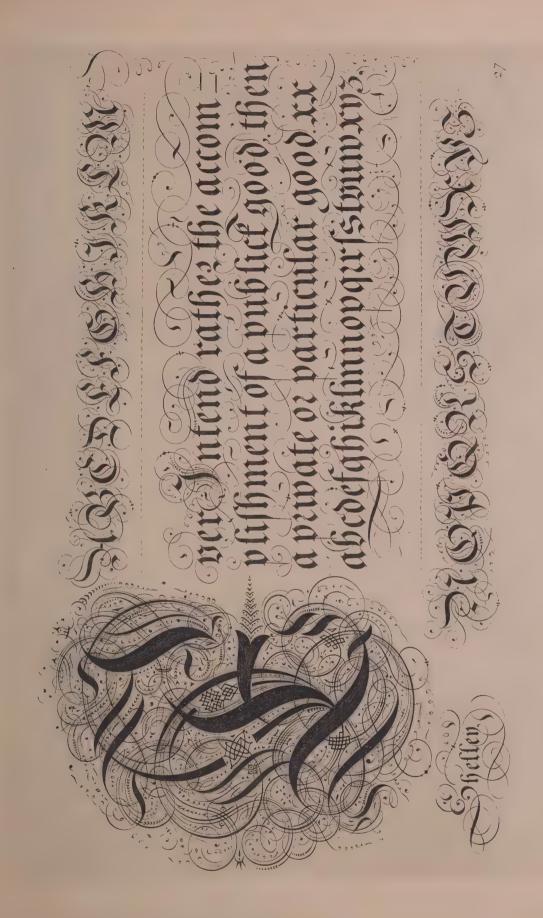


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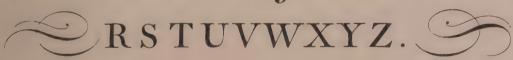
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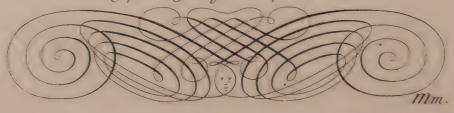
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abelistrumxyz. Form und Gestalt der Hollandischen Letteren. a bedef Ag Siklmnopgrffetvuw xyzz KNOPRQRAPTWRYZ.



ulti concunatores in natura sua, licet occulte superti sunt, et multum innituntur grandi scientia sua, et que praditi sunt, titule decteratus, nec in his purè solum Deum amere et intentione proseguantur, nec ejus duntaxat cloriam in literarum studio spectant, sed scipsos plus satis quaerunt et amant, hosque ita litera occidit. Cum enim vas eorum inane et serulentum sit, merum ideog coclestis dectrina, licet purissima et optimae, per illud transiens, anima munda Deum amanti et intendenti, insipidum sit, gratiamque non adsert.



ide DEO dic sape preces peccare caveto sis humilis pacem dilige magna fuge multa audi dic pauca tace lecreta minori parcito majori cedito ferto parem. propria fac non differ opus sis æquis egeno parta tuere pati disce memento mori. Sen.Ep. 82.

tium sine literis mors est, et vivi hominis Sepultura. $\mathcal{X}x$.

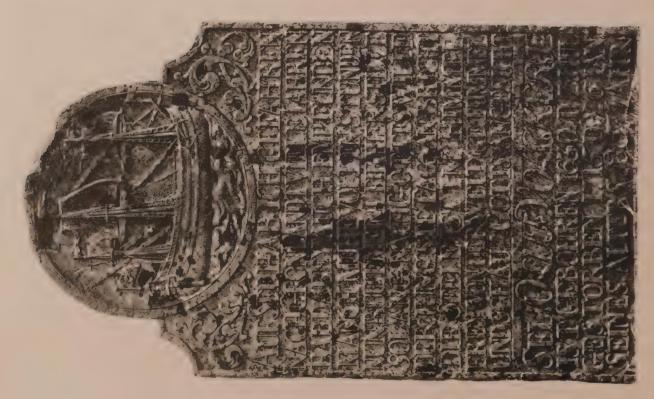
Scrittura romana di Breui

N certo Signor vedendo un gran Quadro, nel quale dipinto Mose con una barba bianca com'è costume à dipingersi, tenendo nella mano la Legge, con queste parole à Lettere grandi, F.SODO 20. credendo, ch'Esodo sosse' il vero Nome, c'ebe 20. sosse' l'età d'esso Esodo, diffe à quelli che stauano vicino di Lui ,quest'e un bel vecchio di 20. Anni .

Ira le Massime à Regole, che devon leguirli eccone due che bilogna ritenere, cioè: Per ben morire imparar'à vivere, e per ben vi-vere imparar'à morire.

6







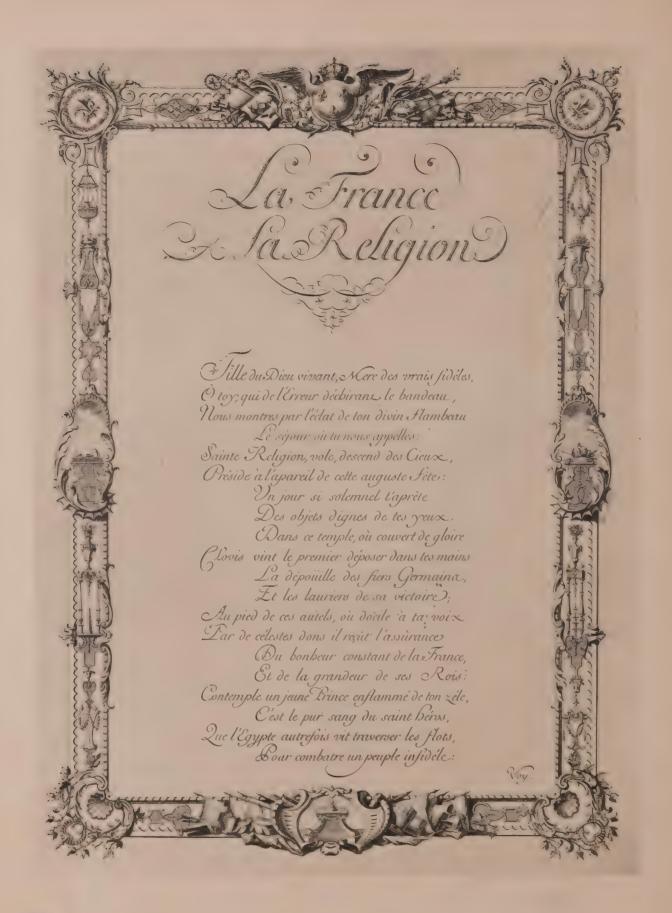


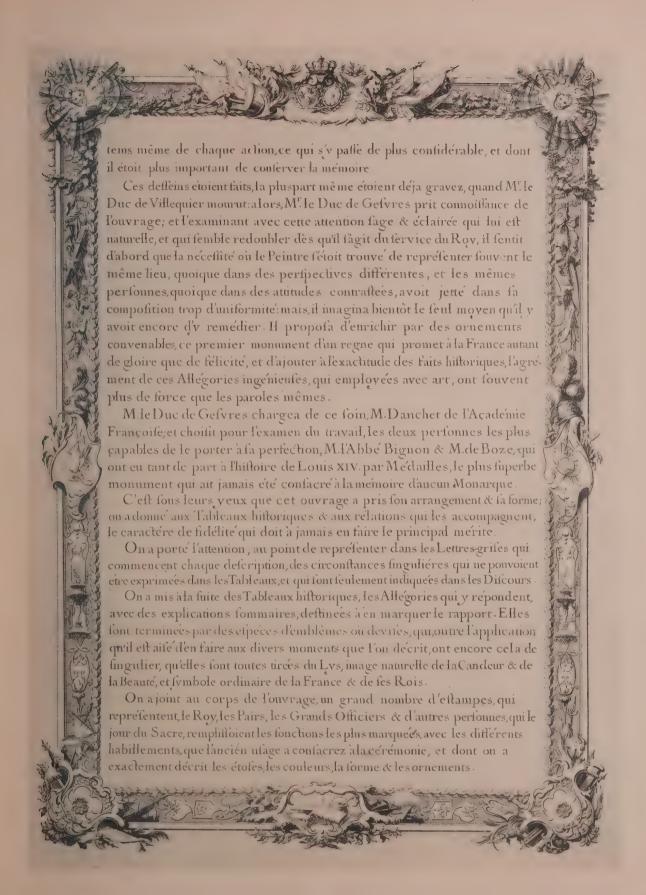
ous reconnoissone

el avouons tous, que la nature noue assujettit a mille douleurs; nous reconnoissons que la subordination —
que Dieu à établie parmi nous, que —
la mauraise soi des uns, que l'im —
prudente conduite des autres, et que —
nos passions nous exposent à mille —
pertes et a mille disgraces; mais no. —
nous tirons toujours de la soule, en —
notre amour propre d'ait, que nouce —
ne pouvons nous voir avec les mal —
beureux sans murmurer et no. plaind.

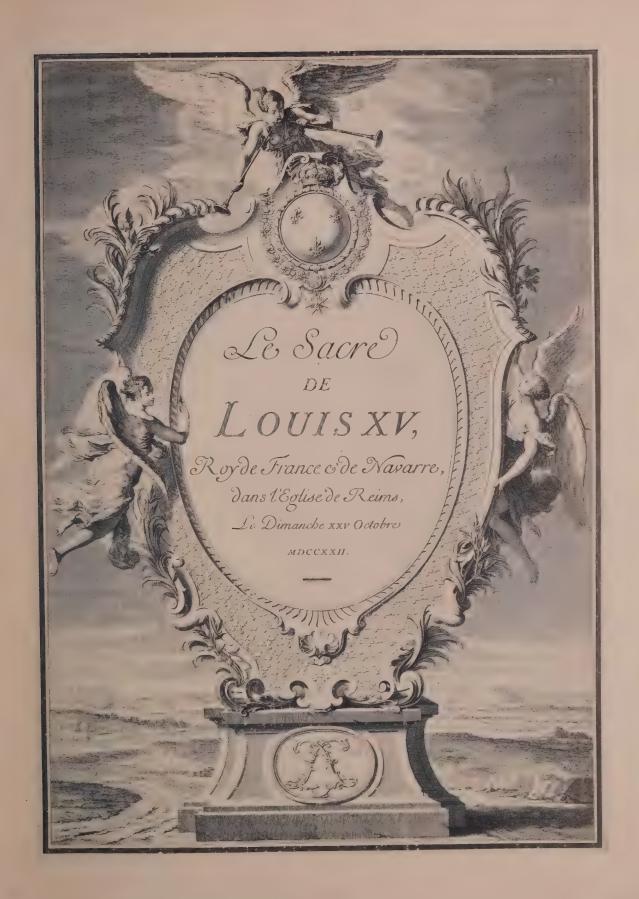
'ieu pour menagei notre Soiblesse noue armone incompre harsible a nouce mance afin que nouce ne Sissione par un onjer de muemme de ne le point comprendre ! hounne incredule non juge par de la sorte. and le langage de case protendus esprita Son qui som a lea bien definio d'honnetece Athece y a til de la bonne esor pono le dire an juste je Voudroid die lanoir de laure sailunant a I have de la mon et ila no comme pare un:

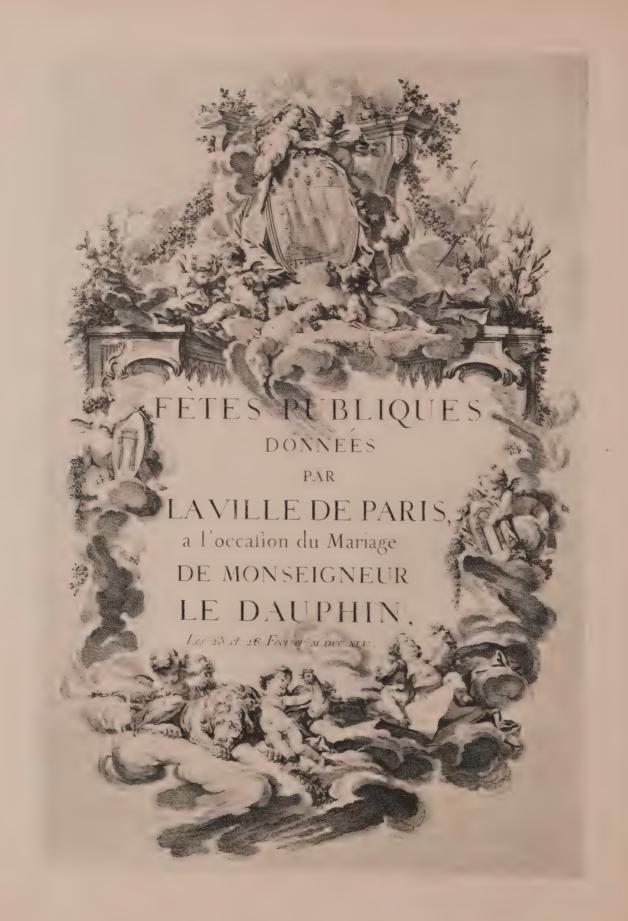
e digion pourquot ou ile recourt aux danan.

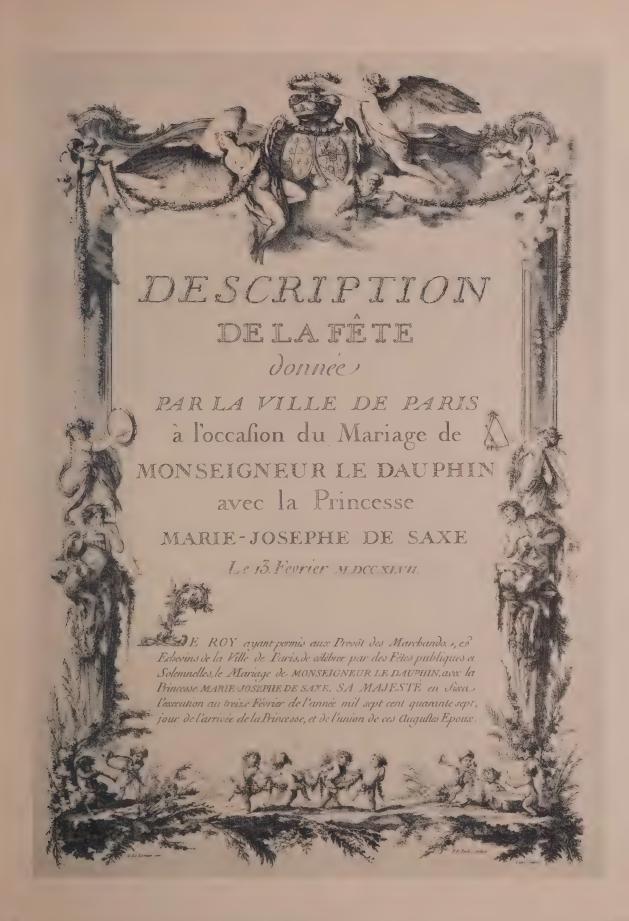


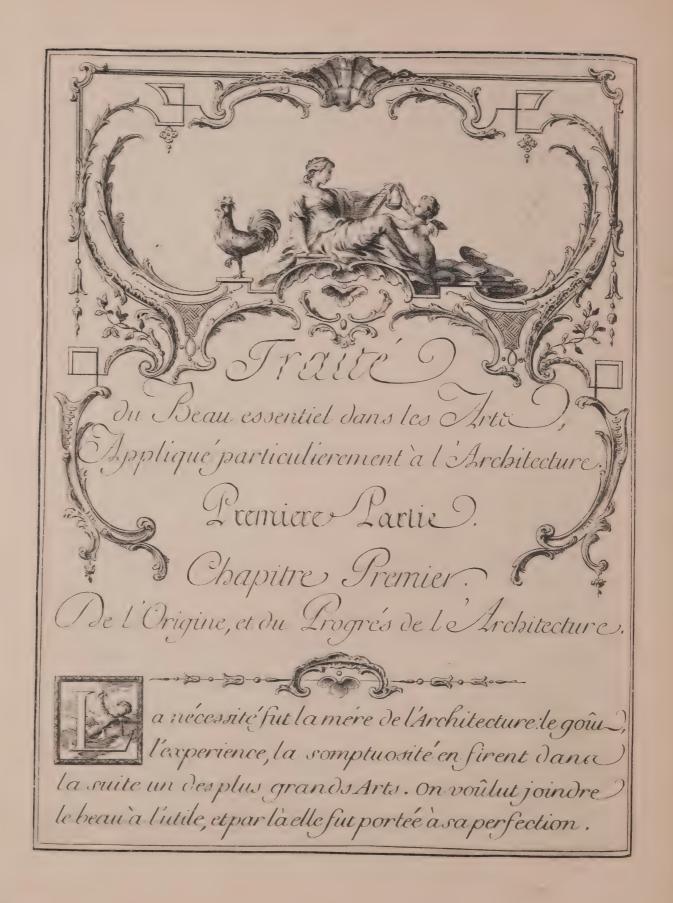


Par les mêmeco serments la Duté l'engage CZ se rendre à jamais ton Lélé desfenseur L'Bérésie en frémit, la Discorde fatale Dans l'éternelle nuit est forcée à rentrer, Ét le Duel armé par la FRage infernale, Pous le nom de l'Donneur cesse de se montrer. La Tustice, la Foy, la Force, la Srudence, Divines compagnes des Rois, Pont ausein de la Paix Faire fleurir les Loix, Le ferme appuy de l'Innocence. Du'avec elles toujours concertant ses projetso Louis consacre sa mémoire, Qu'il n'ait pour objet que ta gloire, Et le bonheur de ses sujets. Que les mêmes conseils, qui dans son premier âge Servirent a former son esprit & son coeur, Dans l'art de gouverner achevant leur ouvrage, De l'Empire des Lys augmentent la splendeur . Que biențôt une Reine,en qui la Vertu même Brille des plus aimables traits, Far tous ses sentiments digne du rang suprême,











par le Buron de Ruobelsdorff Sur Intendant General = Des Batiments. Jan. S. C. M. S. á Berlin Shutie

C.An. MDCCXLIII

E. N. G. C. J. G. N.

LES HRRETS De 14 DROVYGDENCE. Des Emblèmes, representees dans l'Estampe, intitulée:

Conbar à main gauche sont concher par terre la superrition, davec le Faux Prophete MAHONES, et l'Alcorun, entortille d'un serpent; au descus de la tête de la prémière on appercoit un hibou: Vis à vis à la droite on voit l'Émpire Ottoman sous la figure de l'ASSE, l'encenfoir de l'Adolatrie à la main, du quel ne sélève plus de firmée. Dans le deuxième fond à main gauche il se trouve l'Empire Grec, ou Moscovite, ré-présentant 84 M.498858 9. M.988, 9. 458 C.4588, 8M988, 458, 9068 RVSSSES, montrant de la main droite la chûte de la Juperstition turque, contemplant gauche sur la poitrine, et ésperant d'étendre le Rouanne de Dieu, et de mettre en avec joye la gloire de Dien et la direction des confeils humains; se mettant la main liberte les pauvres Chretiens opprimes, soupirans sous le joug des infideles Maho

A son côté a la droite, les Principantes de Moldavie, de Vallachie, et de Bestrarabie

Intrestous lea produges que Q Moyse opera en faveur dece Israëlites pour etonner Lharaön_ Le changement qu'il fit des eaux_ duc Vil en sang, ne fut pas unz dece moindres: une telle merveille qui reduisoù les Egyptienez au 🚬 desespoir parceque l'eau de ce fleuve leur servoit de poison les surprit.



IN · NVPTIIS AVGVSTORVM · PRINCIPVM CAROLI · EMMANVELIS FERDINANDI

SVBALPINAE . GALLIAE . PRINCIPIS

ET

MARIAE . ADELAIDIS CLOTHILDIS LVDOVICI . XVI

FRANCORVM . REGIS

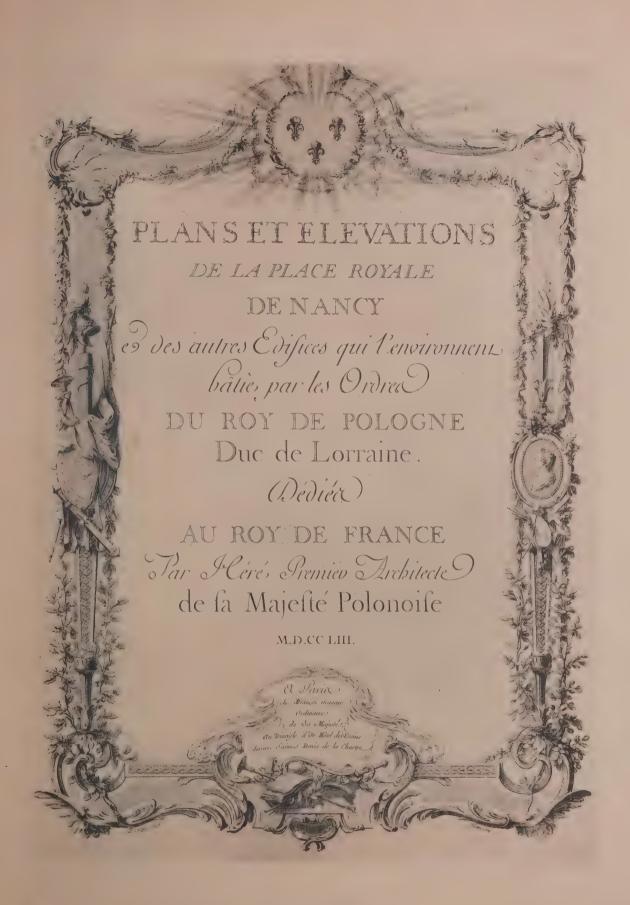
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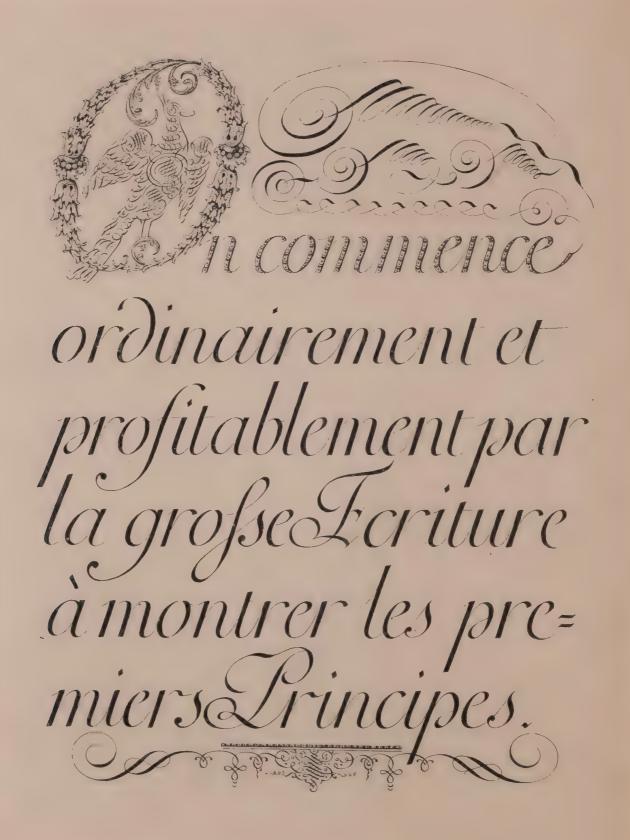
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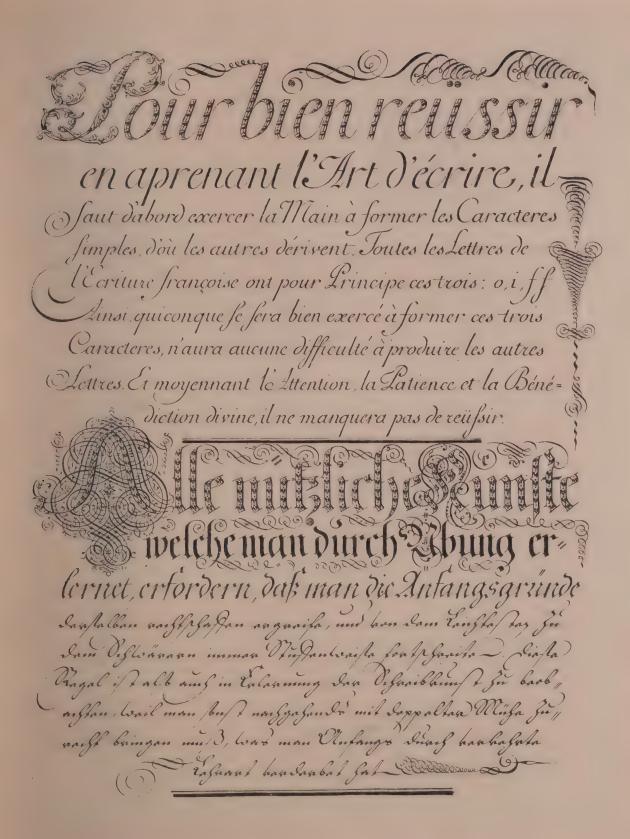


VOTA CIVITATVM AD BEATVM AMEDEVM

DIVE. POTENS. CAELO. NOSTRIQUE. DECVS. ET TVTELA . AMEDEE . VOTA . OVAE . PRO AETERNA. IMPERII. SECVRITATE. TOTIVSOVE AVGVSTAE . DOMVS . INCOLVMITATE . NVNCVPANT SVBALPINAE . GALLIAE . CIVITATES . EA . PRAESENTI TVO . NVMINE . AVSPICIOQVE . RATA . ESSE . VELIS . INITA. TOTIES. A. BEROLDI. ET. CHILPERICI NEPOTIBVS.LAETA.CONNVBIA.NOVA.PROPINQVITATE FIRMANTVR . TV . DEXTER . ADSIS . DESQVE . CAROLO EMMANVELI. FERDINANDO. ET. MARIAE. ADELAIDI CLOTHILDI. LONGO. ORDINE. PROLEM. QVAE PARENTVM.AC. MAIORVM.REFERAT. VIRTVTES. VTQVE.VORTAT.BENE.BEATEQVE.QVOD.SABAVDOS INTER . ET . GALLOS . RVRSVM . SANCITVR . FOEDVS TV. APVD. IMMORTALEM. DEVM. SEQVESTER ASSIDVVS . SIES .



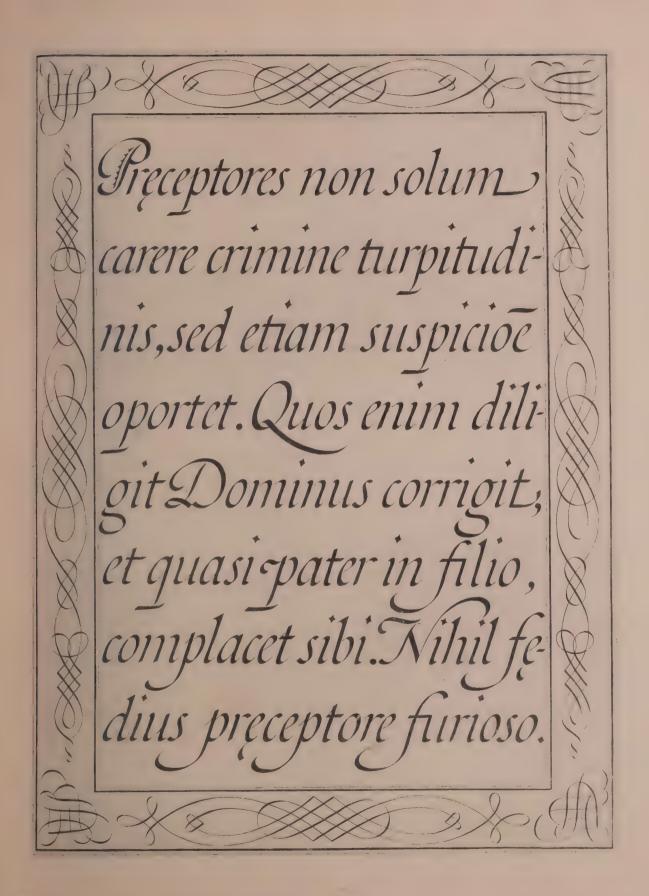




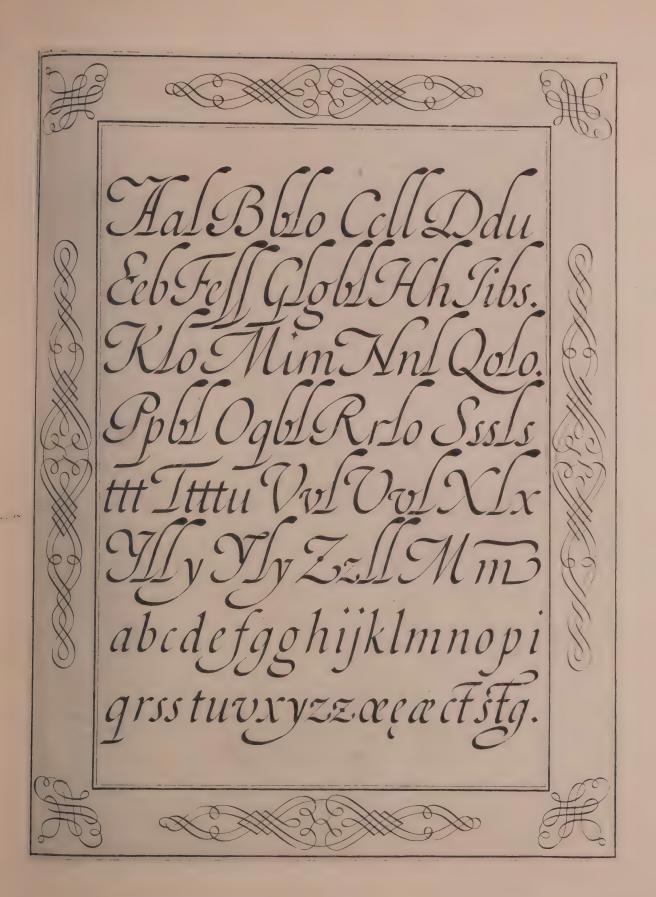


carattere oggidi usato ordinariamente Sper tutta l'Europa egli é il carattere latino Degl'Antichi: il carattere latino formato-, fu dal Greco, e questo dal Tenicio, che-Cadmo porto nella Grecia.Trancesifurono i primi, che coll'uffizio latino di-S. Gregorio ammisero i caratteri latini.– In un Sinodo Provinciale tenuto nel 1091. a Leone nella spagna l'uso dei caratterigottici inventato da Afila fu abolito, – ed introdottovi il latino: Lo che bastò = perché fosse ampiamente propagato. ecaroli- Porizot



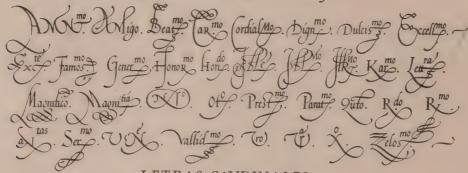






Acuerdate hombre vano en tu soberuia y locura de la estrecha sepultura que la tienes é la mano.

Abreuiaturas de cancellaresco.

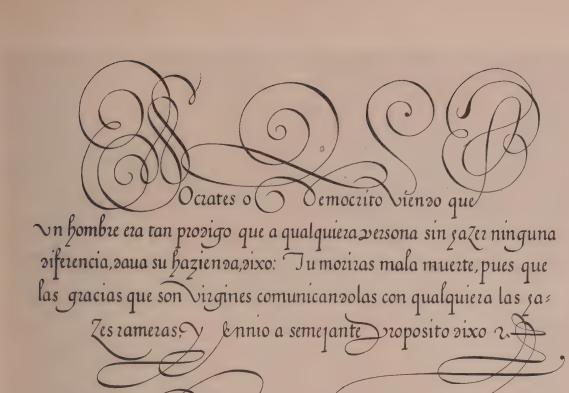


LETRAS CAVDINALES.

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R.L.W. A.O.D. Q.
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Uttts the U3 3
abcoefgbiklm
nopqr2 s stouxy

Dervidori scrik!

Mansilla se'



as buenas obras mal repartisas, a mi socrecer son malas.

Labcseffghzislsmnopgristvuxyyzzo-Enel campo me metialisiai conmisesseo, comigo mismo peleo, sefiensame Dios se mi Siyo mismo me zoy guena, y:coa'llbrc / so'e'ffugg'lh'egyni'llır nm cop-22 coq-rivestvuxxyy-72zzzzzzzz-

Francisco Lucas lo escribió.

Copiado por D. Domingo Serridori.

J. Assensio lo grabi.

uousque tandem abu atılına patıentiâ noj anou nos etiam furor is=

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Sarvidori dejempsit

Giraldo Sculp!

mancipation munitionnaire ortune of commissione poursunt estre singulieremeni avantageux

Amantissimoysummo Amar dor Dios inmenso summo bien summo criadoz Summo Señor Vída mía gloría mía summobien mio. Amantissimo Señor quan = do os amare con summo amor.o Tesusmio. (Aaambeindeu fing billmopgristvx:Z Immnnhoompmlllggrrr Mmremllmttuvmvmvx UlmmyaaallrVmVyllleZ, Morante lo-308:1627. Domo Servidori desc.

Bastarda llana Mas pequeña.

Cantate domino canticum nouum: cantate domino omnis terra. Cantate domino et benedicite nomino ni eius: annuntiate de die in diem falutari eius.

Annuntiate intergentes gloriam eius: in omnino bus populis mirabilia eius. Quoniam magnus dominus et laudabilis nimis terribilis est super omnes Deos. Quoniam omnes dij gentium.

demonia Dominus:

Tu que me miras a mi tan tristemortal, y feo, mirapecador de ti, que qual tu teves me vi, verte bas como me veo.

Beati omnes qui timent Dominum, qui ambu s lant in viis eius:~

Franco Lucas lo escribio: Cop p. D. Dom. Servidori Grabado p. F. Assensio.

Aambmem dm fmgmhmny Imnompmqmrismtvxisz, Amoimio summo contento,a

Gloria mia amormio amparomio y summo contentamiento mio gloria y descansomio fuente desumma bonda:

Primeramente hermano mio amaras y ser uiras a tu amado y summo Dios porque summo Señor nuestro y elementissimo padre

En la muiy noble y leal villa se=
Masiis lo escuuio el maestro B =
Diaz Morante, Lutor Bela nueua
Lite se escueur y Cxaminasor.

Tph. Carballora desc.

Fabragat Sc.

al agritulo X. Pr. 18. senof Dice: que la tabiof metingto outher one; y que es mus et que proper abre fu corrion, y de oation al otro de que fe la continualia. Alces, que el que tiene el conazon se dexa arrivator de una papion Ourlenta, desnot aconsela el Satio, que para entar estes Rofo mala voluntad. La lengua Rel jufto (como Dico trailor; yel que fe Buthaya comando Le injurit a fu prixamo, es un nais compridente; porque d mymo capatulo Siez Selis Proverbies) es plata Autos, suares a alagieray, es hombre falso or llono de voio, y lo difimula of exemite un palatoris In il sagnilo y amonia-lilm & les Prourbief. quarte De el, o tome satisfación. (For lo tanto? extremos Romey Apriamos & todo odio y escogida: mas el cenzen Ales imper nada Vale.

ALCOGO 8 FG 4. 191 KR LL 16 18 18 18

Sor la combinación de las letras si-labolames v lemos. Con el containur lescricio de estex alfabetos, y la multiplicación de letras... Por exercicio de estex alfabetos, y la multiplicación de letras... Por exemprio cortes 1708.

Esta hora que corre tan aprisa mientras en el relox la avena dura, que no está muy lexos nos avisa la vltima tan llena de amarg. Xumung, 1789.

EN todos tiempos ha manifestado el Siñor el auidado y particular Providencia, que, tiene de la tierna Niñez; pero en estes ultimos tiempos bemos Visto, nombrado por su elevion, un Padre carriñoso, um Mtros.

Fire s

Scandisma certament sempre fu istimata sa seasandisma certament anot ha weatomenoria della abede segueres benigno mo lettore segueres benigno mo lettores segueres benigno mo lettores segueres
Sondella Radionala de Sinacio Sera. 1599.

Lactenia Le Jeguridao dan grande 3020 feo genome mero senide seinque e e spasorme mero senide seinque e e spasorme mero senido que minima seno.

Transacio de transacio monte. In the tet to the control on the lace of the tet the language of the tet the language senido e senido e senido e senido e senido senid



Tührken Arsachen, und in Femäßbeit der port Anserer höchst selig verstorbener Frauen Mutter, und Forfahrerin der Kaiserinn, Königinn Marien Theresien Majestat mittels des bei Helegenheits der Zinführung der Ftande in Auseren Erbkönigreichen Kalisien, und Lodome, rien untern dregsehnten Funius ste beitsehn Bundert fünt und siebenzig er la Nenen Fatents des mehreren zu er 1 kennen gegebenen allernildesten Kesin nung, gnadigst angesehen, und betrach, ket, die adelichen guten Billen, Eugen, den Fernientt, Felchicklichkeit, auch an dere rühmliche Eigenschaften mit wel chen ihr Februdere Johann Franz,



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